CONVERT,

NEWES

FROM ITALY

OF

A SECOND MOSES

OR

THE LIFE OF GALEACIVS CARACCIOLVS the Noble Marqueſſe of *Vico*.

Containing the ſtory of his admirable converſion from Popery, and forſaking of a rich Marqueſdome for the Goſpels ſake.

Written firſt in Italian, thence tranſlated into latin by reuerend *Beza*, and for the benefit of our people put into English: and now published

BY

W. C.

In memoria ſempiterna erit Iuſtus.

PSALME 112.

The juſt ſhall be had in an everlaſting remembrance.

LONDON,

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LONDON:

TO THE RIGHT HONOVRABLE, AND MY very good Lord, *Edmund* Lord *Sheffeild*, Lord Lieutenant in the North, and Lord President of his *highnes Counsel there, of the Noble order of the Garter*: and to the Right Honourable and Religious Ladies, the *Lady* Dowglasse *his Mother, and Lady* Vrsula *his* Wife, and to all the vertuous off-spring of that Noble Race, Grace and Peace, &c.

GIve me leave (right Honourable) to put you all in one Epistle, whom God and nature have linked so well together; Nature in the neereſt bond, and God in the holieſt Religion. For a ſimple new-yeeres gift, I preſent you with as ſtrange a ſtory, as (out of the holy ſtories) was ever heard. Will your Honours have the whole in briefe, afore it bee laid downe at large? Thus it is.

Galeacius Caracciolus, *ſonne and heire apparent to* Galantonius, *Marqueſſe of* Vicum *in* Naples, *bred, borne, and brought up in Popery, a Courtier to the Emperour* Charles *the fifth, nephew to the Pope* Paul *the fourth, being married to the Duke of* Nucernes *daughter, and having by her ſix goodly children; at a Sermon of* Peter Martyrs *was firſt touched, after by reading Scripture and other good meanes was fully converted; laboured with his Lady, but could not perſwade her. Therefore that he might enjoy Chriſt, and ſerve him with a quiet conſcience, he left the lands livings, and honours of a Marqueſdome, the comforts of his Lady and children, the pleaſures of* Italy, *his credit with the Emperour, his kindred with the Pope, and forſaking all for the love of Ieſus Chriſt, came to* Geneva, *and there lived a poore and meane, but yet an honourable and an holy life for fortie yeares. And though his father, his Lady, his kinſmen; yea the Emperour and the Pope did all they could to reclaime him, yet continued he conſtant to the end, and lived and died the bleſſed ſervant of God, leaving behinde him a rare example to all ages.*

This (right honourable) is a briefe of the whole, and it is a ſtory admirable and imitable if any other in this latter age of the world.

Some uſe to crave of great perſonages, not to reſpect the gift but the giver: but in this caſe I contrariwiſe intreat your honours, not to reſpect the giver but the gift: of the giver I ſay enough if I ſay nothing; but of the gift, I meane of noble Galeatius, I ſay

too little when I have ſaid all I can. But this I muſt needs ſay: So religious, ſo noble, ſo vertuous was the man, ſo reſolute, ſo holy, ſo heroicall was the fact, ſo ſtrange the beginning, ſo admirable and extraordinary the perſeverance, as if the ſtory were not debaſed by the rudeneſſe of my tranſlation; I durſt ſay, none ſo great but might reade it, nor ſo good but might follow it. I may ſay much rather than *Iacob*. *Few and evill have my dayes beene*: Yet in theſe few daies of mine ſomething have I ſeene; more have I read, more have I heard; yet never ſaw I, heard I, or read I any example (all things laid together) more neerely ſeconding the example of *Moſes* than this, of this moſt renowned Marqueſſe *Galeacius*. *Moſes* was the adopted ſonne of a Kings daughter: *Galeacius* the naturall ſonne, and heir apparent to a Marqueſſe: *Moſes*, a Courtier, in the Court of *Pharaoh*: *Galeacius* in the Court of the Emperour *Charles* the fifth: *Moſes* by adoption a kinne to a Queene: *Galeacius* by marriage a kinne to a Duke: by bloud, ſon to a Marqueſſe, Nephew to a Pope: *Moſes* in poſſibility of a Kingdome: he in poſſeſſion of a Marqueſdome: *Moſes* in his youth brought up in the *heathenisme of Ægypt*, *Galeacius* noozeled in the ſuperſtition of Popery: *Moſes* at laſt ſaw the truth and embraced it, ſo did *Galeacius*: *Moſes* openly fell from the heatheniſme of Egypt: ſo did *Galeacius* from the ſuperſtition of Popery. But all this is nothing to that which they both ſuffered for their conſcience. What *Moſes* ſuffered, Saint *Paul* tells us, *Moſes when he was come to yeares refuſed to be called the ſonne of Pharaohs daughter: and choſe rather to ſuffer adverſitie with the people of God, than to enjoy the pleaſures of ſinne for a ſeaſon; eſteeming the rebuke of Chriſt greater riches than the treaſures of Egypt*: Nay *Moſes* had rather be a baſe bricke maker amongſt the oppreſſed Iſraelites, being true Chriſtians; than to be the ſonne of a Kings daughter in the Court of *Pharaoh* amongſt Idolaters. In like caſe noble *Galeacius*, when he was come to yeares and knowledge of Chriſt, refuſed to be called ſonne and heire to a Marqueſſe, Cup-bearer to an Emperour, Nephew to a Pope; and choſe rather to ſuffer affliction, perſecution, baniſhment, loſſe of lands, livings, wife, children, honours and preferments, than to enjoy the ſinfull pleaſures of *Italy* for a ſeaſon; eſteeming the rebuke of Chriſt greater riches than the honours of a Marqueſdome without Chriſt: and therefore ſeeing hee muſt either want Chriſt, or want them, hee diſpoyſed himſelfe of all theſe to gaine Chriſt.

If (right Honourable) the wiſe fooles of this world might have the cenſuring of theſe two men and their actions, they would preſently judge them a couple of impaſſionate and hotcall fellowes, or elſe melancholike and braine ſicke men, to refuſe Marqueſdomes and Kingdomes for ſcruple of conſcience: but no matter as long as the men are Saints in heaven, and their actions honoured of God and his Angels; admired of good men, and neglected of none, but thoſe who as they will not follow them on earth, ſo are they ſure never to follow them to heaven. So excellent was the fact of *Moſes*, and ſo heroicall, that the holy Ghoſt vouchſafes it remembrance both in the old and new Teſtament; that ſo the Church in all ages might know it and admire it: and doth Chronicle it in the Epiſtle to the *Hebrewes* almoſt two thouſand yeares after it was done. If God himſelfe did ſo to *Moſes*, ſhall not Gods Church be careſull to commend to poſterity this ſecond *Moſes*? whoſe love to Chriſt Ieſus was ſo zealous, and ſo inflamed by the heavenly fire of Gods ſpirit, that no earthly temptations could either quench or abate it; but to winne Chriſt, and to enjoy him in the liberty of his word and Sacraments he delicately contemned the honours and pleaſures of the Marqueſdome of *Vicum*. *Vicum* one of the Paradiſes of *Naples*, *Naples* the Paradiſe of *Italy*: *Italy* of *Europe*: *Europe* of the earth: yet all theſe Paradiſes were nothing to him, in compariſon of attaining the celeſtiall Paradiſe, there to live with Ieſus Chriſt.

If any Papiſts (muſing as they uſe, and meaſuring us by themſelves) doe ſuſpect the ſtory to be ſome faigned thing, deviſed to allure and incite the peoples minds; and to ſet a flouriſh upon our Religion, as they by a thouſand falſe and fained ſtories and miracles

eles use to doe. I answer, first in the generall; farre be it from us and our Religion to use such meanes, either for our selves, or against our adversaries; No, wee are content the Church of *Rome* have the glory of that garland: Popery being a sandy and a shaken a rotten and a tottering building needs such proppes to underset it: but truth dare shew her selfe, and feares no colours. But for the particular, I answer: cunning liers (as many Monkes were) framed their tales of men that lived long agoe, and places a farre off and unknowne; that so their reports may not too easily be brought to triall. But in this case it is farre otherwise; the circumstances are notorious; the persons and places famously knowne: *Visum*, *Naples*, *Italy*, *Geneva*, are places well knowne: *Calantonius* his father, *Charles* the fifth, his Lord and Master, Pope *Paul* the fourth his Uncle, were persons well knowne: examine either places or persons, and spare none; truth seeks, no corners; disprove the story who can, we crave no sparing: neither is the time too farre past, but may soone be examined. He was borne within these hundred yeares, and died at *Geneva* and his sons son at this day is Mar. of *Visum*. Let any papist do what he can, he shal have more comfort in following the example, than credit in seeking to disprove the story.

In the course of my poore reading (right honorable) I have often found mention of this Noble Mar. and of his strange conversion; but the story it selfe, I first found it in the exquisit Library of the good Gent. M. *Ges*; one that honors learning in others, and cherisheth it in himselfe: and having not once read it, but often perused it, I thought it great losse to our Church to want so rare a jewell; and therefore could not but take the benefit of some stolne houres to put the same into our tongue, for the benefit of my brethren in this Realme, who want knowledg in Italian and Latine tongues. And now being translated, I humbly offer and consecrate it to my holy mother the Church of *England*? who may rejoyce to see her Religion spredding it selfe privily in the heart of *Italy*; and to see the Popes Nephew become her sonne. And next of all unto you (right honourable) to whom I am bound in so many bonds of duty, and to whom this story doth so fitly appertaine. You (my honourable good Lord) may here see a Noble Gentleman of your owne ranke in descent, birth, education, advancements like your selfe; to bee like you also in the love and liking of the same holy Religion And you good Madam, may here conceive and judge by your selfe, how much more happy this Noble Marquesse had bin, if his Lady Madam *Victoria* had bin like your selfe. I meane, if she had followed and accompanied her Lord in that his most holy and happy conversion. And you all right Honourable) in this noble Marquesse as in a crystall glasse, may behold your selves of whom I hope you will give me leave to speake (that which to the great glory of God you spare not to speake of your selves) that you were once darknesse, but now are light in the Lord: Blessed bee that God the father of light, whose glorious light hath shined into your hearts. Behold (right honourable) you are not alone; behold an *Italian*; behold a noble Marquesse hath broken the yce, and troden the path before you: In him you may see that Gods Religion is as well in *Italy* as in *England*: I meane that though the face of *Italy* be the seat of *Antichrist*, yet in the heart thereof there is a remnant of the Lord of hosts. You may see this Noble Marquesse in this story now after his death, whom in his life time so many Noble Princes desired to see. His body lies in the bowells of the earth, but his soule lives in heaven in the bosome of Jesus Christ, and his religion in your hearts, and his name shall live for ever in this story. Accept it therefore (right honorable) & if for my sake you will vouchsafe to read it once over, I dare say that afterwards for your own sake you will read it over and over againe: which if you do you shall find it will stir up your pure minds, and inflame your hearts with a yet more earnest zeale to the truth; and wil be an effectual means to increase your faith, your feare of God, your humility, patience, constancy, & all other holy vertues of regeneration. And for my part, I freely & truly professe I have bin of ravisht with admiration of this noble example to see an *Italian*, so excellent a christian, one so neere the Pope, so neere to Jesus Christ;

and such blessed fruit to blossome in the Popes owne garden; and to see a Noble man of *Italy* forsake that for Christ, for which I feare, many amongst us would forsake Christ himselfe. And surely (I confesse truth) the serious consideration of this so late, so true, so strange an example, hath bin a spur to my slownes, and whetted my dull spirits, and made me to esteeme more highly of Religion than I did before. I know it is an accusation of my selfe, and a disclosing of my owne shame to confesse thus much; but it is a glory to God, an honour to Religion, a credit to the truth, and a praise to this noble Marquesse, and therefore I will not hide it.

And why should I shame to confesse it? when that famous and renowned man of God, holy *Calvine* freely confesseth (as in the sequell of this story you shall heare) that this noble mans example did greatly confirme him in his Religion, and did revive and strengthen his faith, and cheere up all the holy graces of God in him. And surely (most worthy Lord, and honourable Ladies) this cannot but confirme and comfort you in your holy courses, and as it were put a new life unto the graces of God in you, when you see, what, not the common people, but even such as were like your selves have suffred for Religion; and when you see that not only the poore and baser sort of men, but even the mighty and honourable (as your selves are) doe thinke themselves honoured by embracing Religion. Pardon my plainnesse, and too much boldnesse with your honours, and vouchsafe to accept it as proceeding from one who much tendreth your salvations, and rejoyceth with many thousands more, to behold the mighty and gracious worke of God in you. Goe forward right noble Lord, in the name of the Lord of hosts, still to honour that honourable place you hold, still to defeat the vaine expectation of Gods enemies; and to satisfie the godly hopes and desires of holy men: still to discountenance Popery and all prophanenesse: still by your personall diligence in frequenting holy exercises, to bring on that backward Citie: by your godly discipline in your family, to reforme or to condemne the dissoluteneesse and disorder of the most great families in this Country: still to minister justice without delay; to cut up contentions, and save the lawyers labour: still to relieve the fatherlesse and the widow, and helpe the poore against their oppressors: and which is all in all, still to supplant superstition, popery, ignorance, and wilfull blindnesse; and to plant and dispersse true Religion in that City, and these Northerne countries. By all these meanes still shewing your selfe an holy and zealous Phinehes (under the great Phinehes our most worthy Soveraigne) to execute Gods judgement, and to take vengeance on the Zimri and Cosbi of our nation: namely, on Popery and prophanenesse; the two great sinnes which have pulled downe Gods plagues on our land, and the due and zealous punishment whereof, will be the meanes to remove them.

But I wrong your Honours to trouble you with these my too many and too ragged lines: and I wrong this Noble Geentleman to cloath his golden story with this my rude and home-spun *English* stile: and I wrong you all to keepe you so long from being acquainted with this Noble Marquesse, so like your selves; at whose meeting and acquaintance I am sure there will bee so much rejoycing, and mutuall congratulating at the mighty and gracious worke of God in you all. The same God and mercifull father I humbly beseech end ever will, to accompiish his good worke in you, as he did in that Noble Marquesse: and as hee hath already made you so many waies blessed; blessed in your selves, blessed one in another, blessed in your conversions, blessed above many, in your many and religious children: so at last hee may make you most of all blessed in your ends; that so after this life, you may attaine the eternall glory of a better world, whither this Noble Marquesse is gone before you.

Your honours in all christian duty,

W.C.

To the Chriſtian and courteous Reader.

Good Reader, conceive I pray thee, that this tranſlation being made divers yeares agoe, and communicated to my private friends; I thought to have ſuppreſſed it from ſpreading further: but being preſſed by importunity and urged with unavoidable reaſons, I have now yeelded to let it paſſe in publike: the rather conſidering, that though at this day almoſt every houre yeelds a new booke, yet many ages afford ſcarce one example like to this. I have devided it into Chapters for thy better eaſe in reading and remembring: and ſeeing I finde in other Authors often mention of this noble Marqueſſe: and his heroicall fact: I have therefore not tied my ſelfe preciſely to the words of the Latine ſtory, but keeping the ſenſe and ſcope, have ſometime enlarged my ſelfe as the circumſtance ſeemed to require, or as I had warrant and direction from other ſtories. Read it with an holy and an humble heart, and praier to God, and account me thy Debtor, if thou thinke not thy labour well beſtowed. And when thou findeſt ableſſing, and reapeſt ſpirituall comfort hereby, then vouchſafe to remember me in thy prayers.

Thy brother in Chriſt,

VV.C.

Of the Linage, Birth, and Infancy of *Galeacius Caracciolus*, the Noble Marqueſſe of *Vico*.

Chap. 1.

My purpoſe is to commit to writing the life of Galeacius Caracciolus: *as being a rare example of a moſt ſtrange and ſeldome ſeene conſtancy, in the defence of godlineſſe and true Chriſtian Religion.*

HEe was borne at *Naples*, a renowned Citty in *Italy*, in the moneth of Ianuary, in the yeare of Chriſt 1517. a His fathers name was *Calantonius*, who was deſcended of the ancient and noble houſe of the *Carracciolies*, in the Country of *Capua*. This *Calantonius*, even in his youth, was not onely well reſpected, but highly eſteemed, and a familliar friend of that noble Prince of *Orange*, who after the taking and ſacking of *Rome*, was placed in the roome of the Duke of *Borben*: yea his faithfulneſſe and induſtry was ſo well approved to the Prince (as oftentimes afore, ſo eſpecially) at the ſiege of *Naples*, what time it was aſſaulted by *Lotrechius*, as that afterward, when the Emperour *Charles* the fifth of that name, (who then was at *Rome* to receive the Imperiall Crowne, and other ornaments of the Empire) did appoint the ſaid Prince with certaine forces, to goe and beſiege the City of *Florence*; he thought it needfull to take the ſaid *Calantonius* with him, for his wiſedome and grave counſell. From whence when that ſervice was ended, hee being ſent to *Ceſar* himſelfe, hee did ſo wiſely demeane himſelfe in all his affaires, and did ſo ſufficiently ſatisfie the Emperour in all things, that he made good in every point, that worthy teſtimony which the Prince had given

a The very yeare when *Luther* began to preach the Goſpell.

of him; whereupon he being at that time most honourably entertained of the Emperour himselfe, was by him not onely advanced to the state and title of a Marquesse, but also equally joyned in commission with the Viceroy of *Naples* (for his wisedome and experience in all kinde of affaires) to bee assistant unto him, and fellow with him in swaying the Scepter of that Kingdome, In which office and function he so carried himselfe, as he wonne the good will of both small and great, as well of the Nobles, as of the Commonalty: yea insomuch as hee was deeply invested in the favour of the Emperour *Charles*, and King *Philip* his sonne. And so hee continued in this dignity till the last day of his life, which was in the moneth of February, in the yeare 1562. he being himselfe more than threescore and ten yeares of age.

Such a father, and no worse had this *Galeacius*. As for his mother, she was descended of the noble family of the *Caraffi*: & her own brother was afterward * Pope of *Rome*. Which I affirme not to that end as though this in it selfe, was any true praise or honour to *Galeacius*, but that his love to true Religion, and his constancy in defence thereof, (even against such mighty ones) may appeare the more admirable to all that heare it, as it hereby did to all that knew him: Of which his love to true religion wee shall speake more anon.

* is Pope the fourth

Galeacius being twenty yeares old, and the onely sonne of his mother, who was now deceased; his father *Calantonius* being desirous to continue his name, to preserve his house and posterity, and to maintaine his estate and patrimony, whose lands amounted to the summe of five thousand pounds a yeare and upward; did therefore provide him a Wife, a Virgin of noble birth, called *Victoria*, daughter to the Duke of *Nuceria*, one of the principall Peeres of *Italy*, with whom hee had in name of portion or dowrie fixe thousand five hundred pounds. He lived with his wife *Victoria* unto the yeare 1551. at which time hee forsooke house, family, and country for Religions sake: and in that time hee had by his wife fixe children, (foure sonnes and two daughters.) His eldest sonne died at *Panorma*, in the yeare 1577. leaving behinde him one son and one daughter: the sonne obtaining by inheritance the Marquesdome of *Vicum*, (amongst divers other things) married a wife of noble birth afore his Grandfather *Galeacius* died. By whom, as I heare, hee hath two children, to whom this *Galeacius* is great Grandfather.

Now all these particulars doe I thus set downe to this end, that the perseverance of so great a man may appeare the better by all these circumstances, which is no lesse than a most glorious victory over so many temptations.

CHAP.

CHAP. II.

Of his preferment at Court, and the first occasion of his conversion.

THe Marquesse *Galeatonius* seeing so good hope of the continuance of his house and posterity, desiring not to preserve only, but to increase and augment the dignity of his house, purposed therefore that his sonne *Galeacius* should seeke further honour and follow the Court. Wherefore making offer of him to the Emperour *Charles*, hee was most kindly entertained into the Emperours house and service, and soone after was made the Emperours Gentleman-sewer. In which place and office within short time, hee both wonne the favour of the Nobility, and the rest of the Court, and grew to bee of speciall account even with the Emperour himselfe: for all mens opinion and judgement of him was that there was not one of many to bee compared with him, for innocency of life, elegancy of manners, sound judgement, and knowledge of many things. Thus *Galeacius* was in all mens opinions, in the high way to all honour and estimation: for the Prince whom hee served was most mighty, and the Monarch of the biggest part of the Christian world. But all this was little: for God, the King of Kings, of his singular mercy and grace did purpose to call him to farre greater dignity and to more certaine and durable riches. And this so great and rare a worke did the Lord bring to passe, by strange and speciall meanes. So it was that in those dayes a certaine Spaniard, a noble man, did sojourne at *Naples*, who had to name *Iohannes Valdesius*: this Gentleman being come to some knowledge of the truth of the Gospell, and especially of the doctrine of Iustification; used often to conferre with, and to instruct divers other noble men his companions and familiars, in points of Religion, confuting the false opinions of our owne inherent justification, and of the merits of good workes, and so consequently detecting the vanity of many Popish points, and the fondnesse of their superstitions: by which meanes hee so prevailed, or rather the Lord by him, that divers of these Noble Gentlemen began to creepe out of popish darkenesse, and to perceive some light of the truth: Amongst these, was there one *Iohannes Franciscus Cesarta*, a Noble Gentleman and kinseman to this our *Galeacius*.

Of this Gentleman first of all did *Galeacius* heare divers things in conference, which seemed to him much contrary to the course of the vaine

world; yea much to crosse even his age and estate, and course of life; as namely of the true meanes of our justification, of the excellency and power of Gods Word, of the vanity of the most of Popish superstitions, &c. For *Galeacius* esteemed and used this Gentleman as his familiar friend, both being neere of his blood, and especially for that hee was a Gentleman of very good parts. Now although the speeches of this Gentleman did not at the first so farre prevaile with him, as to make him forsake the vanities of this life; notwithstanding it was not altogether in vaine: for that God which had ordained him to be a speciall instrument of his glory, would not suffer so good seed to perish, though it seemed for a time to bee cast even amongst thornes: neither will it bee beside the purpose to set downe particularly the meanes which it pleased God to use for the working of this strange conversion: amongst which this was one.

Chap. III.

Of the meanes of his further Sanctification.

At that time *Peter Martyr Vermilius*, a *Florentine*, was a publike Preacher and Reader at *Naples*. This man was a Canon-regular (as they call them) a man since then of great name, for his singular knowledge in Christian Religion, his godly manners and behaviours, and for his sweet and copious teaching; for hee afterward casting away his monkes cowle, and renouncing the superstitions of Poperie, hee shone so brightly in Gods Church, that hee dispersed and strangely drove away the darkenesse and mists of Popery. *Galeacius* was once content at *Caserta* his motion to bee drawne to heare *Peter Martyrs* Sermon; yet not so much for any desire hee had to learne, as moved and tickled with a curious humour, to heare so famous a man as then *Martyr* was accounted. At that time *Peter Martyr* was in hand with *Pauls* first Epistle to the *Corinthians*, and as hee was shewing the weakenesse and deceitfullnesse of the judgement of mans reason in spirituall things, as likewise the power and efficacy of the Word of God, in those men in whom the Lord worketh by his spirit; amongst other things hee used this simily or comparison: If a man walking in a large place, see a farre off men and women dancing together, and heare no sound of instrument, hee will judge them mad, or at least foolish; but if he come neerer them, and perceive their order, and heare their musicke, and marke their measures and their courses, hee will then bee of another minde, and not only take delight in seeing them, but feele a desire in himselfe to beare

them

them company and dance with them. Even the same (said *Martyr*) betides many men, who when they behold in others a suddaine and great change of their lookes, apparell, behaviour, and whole course of life, at the first sight they impute it to melancholy, or some other foolish humour; but if they looke more narrowly into the matter, and begin to heare and perceive the harmony and sweet consent of Gods spirit, and his Word in them, (by the joynt power of which two, this change was made and wrought, which afore they accounted folly) then they change their opinion of them, and first of all begin to like them, and that change in them, and afterward feele in themselves a motion and desire to imitate them, and to bee of the number of such men, who forsaking the world and his vanities, doe thinke that they ought to reforme their lives by the rule of the Gospell, that so they may come to true and sound holinesse. This comparison by the grace of Gods Spirit wrought so wonderfully with *Galeacius* (as himselfe hath often told his friends) that from that houre hee resolved with himselfe, more carefully to restraine his affections from following the world and his pleasures, as before they did, and to set his minde about seeking out the truth of Religion, and the way to true happinesse. To this purpose he began to reade the Scriptures every day, being perswaded, that truth of Religion and soundnesse of wisedome was to bee drawne out of that fountaine, and that the high way to heaven was thence to bee sought. And further, all his acquaintance and familiarity did he turne into such company, as out of whose life and conferences hee was perswaded hee might reape the fruit of godlinesse and pure Religion. And thus farre in this short time had the Lord wrought with him by that Sermon: as first, to consider with himselfe seriously whether he were right or no: secondly to take up an exercise continuall of reading Scripture: thirdly, to change his former company, and make choice of better. And this was done in the yeare 1541. and in the foure and twentieth yeare of his age.

See how the first step of a mans conversion from popery is true and sound mortification of carnall lusts, and a change of life. See also how the first means to bring a man out of error to the truth is study of holy Scriptures.

CHAP. III.

Of the strange censures the world gave of his conversion, and how the better sort rejoyced at it.

BVt when this sudden alteration of this noble and young *Galeacius* was seene and perceived in *Naples*, it can bee scarce set downe how greatly it amazed his old companions, which as yet cleaved to the world and to the affections of the flesh: many of them able to render no cause of it, could not tell what to say of it; some judged it but a melancholike

passion; others thought it plaine follie, and feared he would become simple and doting, and that his wit began by some meane to bee empaired. Thus every one gave his verdict and censure of him, but all wondred, and doubted what it would turne to. But the better sort of men and such as feared God, and had their mind enlightned with some knowledge of religion, as they wondred no lesse to see so great a change in so great a man, so likewise they were surprized with exceeding joy to see it: for they were perswaded that God had some great and extraordinary worke in it; that a young Gallant, a noble man of such wealth, and honour as he was, living in such delight and pleasures, in so generall a corruption of life, both in court and countrey, but especially this age, nobility, wealth and honour being joyned with the wanton deliciousnesse of the courtly life: I say, that such a man should be endued with the spirit of holinesse, and so farre affected with Repentance, as that he should contemne all those in respect of heaven; they esteemed of it (as it was indeed) a rare matter and seldome seene in the world: and therefore they greatly rejoyced at it, and praised the Lord on his behalfe. Amongst those men that thus rejoyced at his conversion, was one *Marcus Antonius Flaminius*, a scholar of great name, and an excellent Poet, as his paraphrase on the Psalmes, and other very good Poems doe sufficiently testifie. *Galeacius* about this time received a letter from this *Flaminius*, wherein hee did congratulate, and rejoyce with him, for the grace and gift of God, which was bestowed on him in his conversion. This letter I thought good to insert into the body of this story, (as being worthy of no lesse) to the end that it might bee a witnesse in times to come, of the good opinion which such men had conceived of him, who knew the foundation of true Justification, though they were yet possessed with other errours, as about the Sacraments, and of the Masse, &c. which alas as yet they were not able to discerne of, as after by the greater grace of God this *Galeacius* did. The copy of the letter is this.

Chap. V.

Marcus Antonius Flaminius, *a great scholar in Italie, writeth to* Galeacius, *and congratulateth with him, for his holy and happy change.*

To the Right honourable *Galeacius Caracciolus.*

Right noble Lord, when I consider seriously these words of *Paul*, Brethren you see your calling, that *not many noble, not many wise, according*

cording to the flesh, not many mighty are called: but God hath chosen the foolish things of this world to confound the wise, & weak things to confound the mighty, and base things in the world, and things not accounted of, and things that are not, to bring to nought things that are. When I say, I cõsider of these words, so often I admire at that rare blessing of God, which he hath vouchsafed to you a noble and mighty man: namely, that he should grace you with that true and incomparable Nobility, which is attained by true faith in Christ Jesus, and a holy life. As much greater as this blessing is, so much the more holy & sincere ought your life to be, and so much the more uprightly are you to walk with your God; lest that your thornes (that is, riches, pleasures, and honours,) should choke the seede of the Gospell which is sowne in you. For this I am sure of, that God hath begun some great worke in you, which he will finish to the glory of his owne name and will bring to passe; that as heretofore you had care so to live a Noble man amongst Noble men, that you might observe the decorum and maintaine the dignity of nobility: so hereafter that you may employ your whole selfe in this, that you may defend and uphold the honour and dignity of the children of God; whose duety it is to aime at the perfection of their father with all endevours; and in their life upon the earth to resemble that holy and heavenly life, which they shall lead in the world to come. Call to minde continually (my good Lord) in all your words and deeds, that wee are graced with this honour to bee made the sonnes of God by Jesus Christ: for that meditation will by the helpe of the holy Ghost, worke this care in us, that wee never commit any thing unworthy of that holy name of Christ, by which wee are called. And yet alas, such is our estate, as that if wee doe endevour to please Christ, we are sure to displease men, and must bee content to contemne the vaine glory of the world, that we may enjoy heavenly and eternall glory with God; for it is impossible (as Christ saith) *for him to beleeve in God, which seekes the honour and praise of men.* I meane of the men of this world, which as the kingly Prophet saith, *are lighter and vainer than vanity it selfe.* And therefore their judgement is little worth, and lesse to be esteemed: but rather the judgement of God, who seeth not all our actions onely, but even our most hidden thoughts and purposes. Which being so were it not folly and madnesse to displease such a God, to please so fond a world? It were a shamefull thing if a wife should endevour to please other men, rather than her husband. How much more then unworthy is it if our soules shou'd rather ayme to please the vaine world, than their most holy spouse Christ Jesus? If the onely sonne of God was content, not onely to bee reviled, yea, and scourged; but even to die upon the crosse as a cursed malefactor, and all for us: why

1 Cor. 1. 26, 27

ſhould not wee much more beare patiently the taunts and mockes, yea even the ſlanders of Gods enemies? Let us therefore arme our ſelves as it were with a holy pride, and (in a ſort) ſcorne and laugh at their mockes: and putting upon us mercy and pitty as the feeling members of Chriſt, let us bewaile ſo great blindneſſe in them, and let us intreat the Lord for them, to pull them out of that palpable darkeneſſe into his true and marvellous light, leſt Satan binde them to himſelfe in his everlaſting prentiſhip; and ſo being his bondſlaves, and hired ſworne ſervants of his blacke guard, doe ſend them out to perſecute Jeſus Chriſt in his members. Which when they have done all they can, and all that the devill their Maſter can teach them, though the devill himſelfe ſhould burſt with malice, and they for anger grinde their teeth; yet ſhall it all tend to the magnifying of Gods glory, which they labour to obſcure, and to the furtherance of their ſalvation whom they ſo diſdained: yea to the increaſe of their glory in a better world, whom in this world they thought worthy of nothing, but of all diſgrace. And ſurely (my moſt honourable Lord) hee that is poſſeſſed with the certaintie of this faith, will without doubt make open warre with the corrupt affections of his owne nature, and with all the world, yea even with the devill himſelfe; and will not doubt but in time even to overcome them all. Therefore let us humble our ſelves to our God and Father everlaſting, that hee would increaſe that faith in us, and bring forth in us thoſe moſt bleſſed and ſweet fruits of faith in our hearts and lives, which he uſeth to worke in them whom he hath elected: that ſo our faith being fruitfull of good workes, may appeare to be not a faigned, but a true faith: not a dead, but a living faith: not a humane, but a divine worke in us: that ſo it may be to us an infalliible pledge of our ſalvation to come. Let us labour to ſhew our ſelves the legitimate and undoubted children of God, in ſeeking above all things, that his moſt holy name may bee ſanctified in our ſelves and others; and in imitating his admirable love and gentleneſſe, which makes his Sunne to ſhine on good and bad. Let us worſhip his heavenly Majeſty in ſpirit and truth: and let us yeeld up the temple of our hearts to Chriſt Jeſus, as an acceptable ſacrifice unto him: yea let us ſhew our ſelves members of the heavenly high Prieſt Chriſt Jeſus, in ſacrificing to God our owne bodies, and in crucifying the fleſh with the affections and the luſts thereof; that ſinne being dead in us, the ſpirit of God may create in us a ſpirituall life, whereby Chriſt Jeſus may live in us. Let us die to ſinne, and die to our ſelves, and to the world, that wee may live bleſſedly to God and Chriſt Jeſus: yea let us ackuowledge and ſhew by our lives, that wee were once dead; but now are raiſed to the life of grace, by the power of Chriſt Jeſus. Let our converſation bee heavenly, though wee

live on the earth: let us begin that life here which we hope to lead in heaven: let the image of God shine bright in us: let us disgrace and weare out the old image of sinne and Satan, and labour to renew the Image of Christ Jesus, that all that see us may acknowledge Gods Image in us. Which holy image of grace, as it is beautifull and glorious in all Gods Saints; so in you (my good Lord) it shall be so much more glorious, in as much as you goe before others in birth, Nobility, honour, and high place. O what a pleasant sight is it to all true Christian men: yea to the Angels; yea how acceptable to the Lord himselfe, to behold a man of your place and estate, so farre to forget the world and denie himselfe: so deeply to consider the frailty of his owne nature, and the vanity of all temporall things, as to say with Christ, *I am a worme and no man*: and to cry out with *David, turne thy face to me and have mercy upon me, for I am desolate and poore*; O happy and true rich man, which hath attained to this spirituall and heavenly poverty, and can give a farewell to himselfe, and the world, and all things that he hath for Christs sake, and can freely renounce and forsake carnall reason, humane learning, company and counsell of friends, wealth, honours, lordships, pleasures of all sorts, delight of the court, high places and preferments, dignitie and offices; yea favour of Princes; yea his owne selfe! How welcome shall hee bee to Christ, which can deny all those for Christs sake? Such a one may go for a foole in the world; but he shall bee of the Almighties counsell: such a man knoweth that felicity consists not in any thing that this world can afford, and therefore in the middest of all his wealth and abundance, he crieth out to God as though he had nothing, even out of the feeling of his heart; *Give us this day our dayly Bread*. Such a man preferreth the rebuke of Christ before the honour of the world, and the afflictions of Christs religion, before the pleasures of the world: and because hee despiseth all things in respect of Christ, and his righteousnesse, and is possessed and grounded with Gods spirit; therefore he sings with true ioy of heart with the kingly Prophet; *The Lord is my Shepherd, therfore I can want nothing* neither will I feare hunger or any outward thing, hee feeds mee in greene pastures, & leads me forth beside the water of comfort. This man distrusts himselfe and all the creatures in the world, that he e may trust and cleave only unto God: neither aimes he at any pleasure, any wisdome, any honour, any riches, any credit or estimation; but such as comes from God himselfe: and therefore hee professeth with the same Prophet. *I have none in heaven but thee alone, and none in the earth doe I desire but thee: my flesh consumeth with longing after thee, and thou Lord art my heritage and portion for ever*. Hee that spake thus was a wealthy and mighty King yet suffered he not the eyes of his minde to be blinded or dazled with the

glittering glory of riches, pleasures, or honour, or ought else that a Kingdome could give: for he knew well that they all came of God, and were held under God, and must all bee used to his glory, and that hee that gave them hath farre better things to give his children. And therefore that King and Prophet makes his heavenly proclamation before all his people; *Blessed art thou O Lord God our Father for ever and ever: thine O Lord is greatnesse, and power, and glory, and victory: all that is in heaven and earth is thine, thine is the kingdome Lord, and thou excellest as head over all: riches and honour come of thee, and thou art Lord of all: in thy hand is power, and strength, honour, and dignitie, and kingdomes are in thy disposition: therefore wee give thee thankes O God, and wee extoll thy great and glorious name. But who am I, and what is my people, that we should promise such things to thee? For we are strangers before thee, and sojourners as all our fathers were; our dayes are like a shadow upon the earth, and here is no abiding.*

See how *David* cannot content himselfe in abasing himselfe, and extolling the Lord: and in how many words his affections utter themselves This was *Davids* meditation, and let this bee your looking-glasse; and into the looking-glasse of this meditation looke once a day, and pray daily, that God would still open your eyes to behold your owne vilenesse; and his incomprehensible power and love to you, that with King *David* you may humble your selfe under the mighty hand of his Majesty, and acknowledge all power and glory to belong to God alone, that so you may bee made partaker of those heavenly graces which God bestoweth not on the proud and lofty, but on the humble and meeke. Remember that ordinance of the eternall God, that saith: *Let not the wise man glory in his wisedome, nor the strong man in his strength, nor the rich man in his riches, but let him that glorieth, glory in this, in that hee understandeth and knoweth mee, that I am the Lord which doe mercy and justice on earth: for these things please me, saith the Lord.* (Therefore my good Lord) if you list to boast, boast not as the world doth, that you are rich, or that you are of Noble birth, or that you are in favour with the Emperour and other Princes, or that you are heire apparant of a rich Marquesdome, or that you have married so noble a Woman: leave this kinde of boasting to them, who have their minds glued to the world, and therefore have no better things to boast on: whose portion being here in this life, they can looke for nothing in heaven. But rather rejoyce you in that you are entred into the kingdome of grace; glory in this that the King of kings hath had mercy on you, and hath drawne you out of the misty darkenesse of errors, hath given you to feele his endlesse love and mercy in Christ, hath made you of the childe

of

of wh[illegible] owne ſonne: of a ſervant to ſinne and the devill, an heire of heaven; and of a bondſlave to hell, a free denifion of the heavenly Jeruſalem; and glory in this, that even Chriſt Jeſus himſelfe is given you and made your owne, and with him all things elſe. So that as *Paul* ſaith, *All are yours, whether the world, or life, or death, things preſent or things to come, all are yours in and by Chriſt*, who is the onely felicity of our ſoules; and therefore whoſoever have him, have with him all things elſe. This is the true glory and the ſound boaſting of Chriſtianity: for hereby is Gods mercy extolled, and mans pride trodden under foote, by which a man truſting too much to himſelfe, rebelleth againſt God. This glorious boaſting makes us humble even in our higheſt honours: modeſt and meeke in proſperity: patient and quiet in adverſity: in troubles ſtrong and couragious: gentle towards all men; joyfull in hope: fervent in prayer; full of the love of God, but empty of all love of our ſelves or ought in the world: yea it makes us Chriſts true beadſmen, and his ſwerne ſervants, and makes us yeelde up our ſelves wholly to imitate and follow Chriſt, and to eſteeme all things elſe as fraile and vaine; *yea dung and dreſſe that we may winne him.*

Right honourable and my good Lord, you ſee that I am ſo willingly employed in this ſervice of writing to your honour, and in conferring with you of heavenly matters, that I have forgot my ſelfe, or rather your honour in being ſo tedious, which in the beginning I purpoſed not. I am privie to my ſelfe and of my owne ignorance; and guilty of mine owne inſufficiency, as being fitter to be a ſcholer than a teacher; and to heare and learne my ſelfe, rather than to teach others: and therefore I crave pardon of your honour. Farewell. The moſt reverend Embaſſadour deſireth in his heart he had occaſion to teſtifie indeed, that true good will which in his ſoule he beares you: In the meane time he ſalutes you, and ſo doth the illuſtrious Princeſſe of *Piſcaria* her highneſſe; and all other the honourable perſonages which are with mee: all which rejoyce for this good worke of God in you, and in all kindneſſe doe kiſſe your hands; and they do all earneſtly intreat the Lord for you, that he that hath begun ſo great a worke in you, would accompliſh the ſame to the end; and the richer you are in temporall goods, in lands, and lordſhips, that hee would make you ſo much the more poore in ſpirit; that ſo your ſpirituall poverty, may doe that which your worldly riches and honour cannot: namely, bring you at laſt to the eternall and never fading riches of the world to come: Amen: Farewell. From *Viterbium.*

Your honours moſt humbly addicted,
and moſt loving brother in Chriſt.
M. Anton. Flaminius.

CHAP. VI.

Of the many temptations the Devill used to pull him backe, as by his father, his wife, and by noble men of his acquaintance.

BY this and other holy meanes *Galeacius* was confirmed in the doctrine of the truth, and went forward constantly in the course of Gods calling, and the way of godlinesse. But the more couragiously hee went on, the more fiercely the Devill raged against him by his temptations, endevouring thereby to hinder him in that happy course: yea and if it were possible to drive him backe againe, which course hee commonly takes against those, who have propounded to themselves to tame the rebellion of the flesh, and to relinquish the vanities of the world. And first of all, his zealous course of his in Religion procured him an infinit number of mockes, and made him subject to most vile slanders; yea made him incurre the hatred of a great number, but especially did he herein displease and vex his father, as one that was not onely of a contrary religion, but one who onely intended the honour of his house, and the advancing of his posterity, which in respect of Religion *Galeacius* cared not for at all: and therefore he did often sharpely chide him, and charged him with his fatherly authoritie, to put away those melancholly conceits (as he tearmed them.) No doubt but this was most grievous to him, who alwaies was most submisse and obedient to his father. But another griefe did more inwardly afflict him, which was in respect of his wife *Victoria*. Who though shee was alwaies a most kind and dutifull wife, as also very wise, yet she would by no meanes yeeld to this motion and change of Religion; because shee thought and feared it would breed infamie and reproch, to her selfe and her house; and therefore was continually working on him by all meanes and devises she could: labouring to move him by teares and complaints, and by all kinds of intreaty that a wife could use to her husband: and withall sometimes urging him with such vaine and fond reasons as commonly women of that Religion are furnished withall. What a vexation this was, and what an impediment to his conversion, such may judge easily, who are cumbred with husbands or wives of a contrary religion. And no little griefe and temptation was it to him, besides all these that the most part of the noble men in and about *Naples* (being either of his blood, or kindred, or his familiar friends) used continually to resort unto him, to follow their old and ordinary sports and pleasures. Alas how hard a thing was it to shake off all these on a sudden, and to take upon

him a direct contrary course of life to that hee had led with them afore; which he must needs doe if he would goe on as hee had begun? And further, it was no little vexation to his soule to live in the Court, when his office and place called him thereunto: for there hee might heare of any thing rather than of Religion: and not a word by any meanes of Gods Word, but talke enough of common and worldly preferments and pleasures, and devising of meanes for the most cruell handling and dispatching out of the way all such as should depart from the Romish faith. Any Christian heart may easily conceive how deeply those temptations and hinderances vexed his righteous soule in this his course towards God: insomuch as a thousand to one, they had turned him backe againe; and doubtlesse they had done so indeed, had not God assisted him with speciall grace.

Chap. VII.

How he escaped the snares of the Arrian Anabaptists, and after of the Waldesians: and of his resolution to leave his country, honours, and livings, to enjoy the liberty of Gods Religion.

BVt above all these, Satan had one assault strongest of all, whereby he attempted to seduce him from the true and sincere Religion of God. About that time the Realme of *Naples* was sore pestred with Arrians and Anabaptists: who daily broched their heresies amongst the common people, colouring them over with glorious shewes. These fellowes perceiving *Galeacius* not fully setled as yet in Religion, nor yet sufficiently grounded in the scripture, tried all meanes they could to intangle him in their errours and blasphemous fancies; wherein the mighty work of God was admirable towards him: for hee being a youth a gentleman, but a meane scholar, and little studied, and but lately entred into the schoole of Christian Religion; who would have thought that ever he could have resisted and escaped the snares of those heretikes, many of them being great and grounded scholars, and throughly studied in the Scripture? Notwithstanding, by the sincere simplicity and plainenesse of Gods truth, and the inspiration of the holy Ghost, hee not onely descried the fondnesse of their heresies but even untied the knots, and brake their nets, and delivered himselfe, and mightily confuted them: yea such was the working of God, as being sometime in their meetings, hee was strongly confirmed in the doctrine of the truth by seeing and hearing them. Thus by Gods mercy he escaped and was conquerour in this fight.

But the devill had not so done with him, for another and more dangerous battell presently followed. The Waldesians of whom wee spake before, were at that time in *Naples* in good number. With them did *Galeacius* daily converse, their courses of life and study being not farre unlike. These Disciples of *Waldesius* knew as yet no more in Religion but the point of Justification: and misliked and eschewede some abuses in Popery; and nevertheless still frequented Popish Churches; heard Masses, and were present ordinarily at vile Idolatries. *Galeacius* for a time conversed with these men, and followed their way: which course doubtlesse would have spoiled him, as it did a great sort of them; who afterwards being taken and committed for the truth, were easily brought to recant their Religion, because they wanted the chiefe and the most excellent points, nor were not sufficiently setled: and yet afterwards againe, not daring to forsake their hold in Justification; and therefore comming to it againe, were taken as relapsers and backsliders, and put to extreame torments and cruell death. In the like danger had *Galeacius* beene, but that the good providence of God otherwise disposed, and better provided for him: for his office and place that hee bare in the Emperours Court, called him into *Germany*, and so withdrew him from his companions the Waldesians: for the Lord had a greater worke to worke in him than the Waldesians were able to teach him: for there in *Germany* hee learned (that hee never knew afore) that the knowledge of the truth of Justification was not sufficient for salvation; whileft in the meane time a man wittingly defiled himselfe with Idolatry, which the Scripture calls spirituall whoredome: and of no man did hee reape more sound and comfortable instruction than of *Peter Martyr*, of whom we spake afore, whom God had lately called out of *Italy* and confirmed him in the truth. This *Martyr* instructed *Galeacius* soundly, in the way of the truth, and made it plaine unto him, by private conferences as well as publike reading: for hee was at that time publike professor of Divinity at *Strausborough* in *Germany*. *Galeacius* furnished with those holy instructions, returned to *Naples*, and presently resorting to his companions, the Waldesians, amongst other points, conferred with them about the eschewing of Idolatry, and delivered his judgement therein. But they not enduring scarce to heare it, presently forsooke him, for they would by no meanes entertaine that doctrine, which they knew was sure to bring upon them afflictions, persecutions, losse of goods and honours, or else would cause them to forsake country, house, and land, wife, and childe, and so every way threatned a miserable estate to the professor thereof. Now this their forsaking of him, and telling him of the danger of this profession was another strong temptati-

on to keepe him wrapped in their Idolatry, and to make him content himselfe with their imperfect and peeced Religion. But GOD which had in his eternall election predestinate him, that hee should bee a singular example of constancy to the edification of many, and the confusion and condemnation of lukewarme professors; gave him that excellent resolution, and that heavenly courage, as he escaped at last conquerour over all those temptations and assaults of Satan; and nothing could suffice or content him but the pure Religion, and also the profession of it: and therefore seeing no hope of reformation in *Naples*, nor any hope to have the Waldesians joyne with him, and seeing plainely that hee could not serve God in that countrey; hee resolved undoubtedly that hee would forsake the Countrey, and seeke for Christ and his Religion whereseoever hee might find them; and that hee would rather forsake father, wife, children, goods, and lands, offices and preferments to win Christ, than to enjoy them all and want Christ Jesus.

Chap. VIII.

Of the grievous combats betwixt the flesh and the spirit, when he resolved of his departure.

Now here by the way it may not be omitted, what kind of cogitations he hath often said came into his mind, as he was deliberating about this great matter. For first of all, as often as he looked on his father, which he did almost every houre, who deerely loved him, and whom againe hee respected in all duety and reverence: so often doubtlesse he was striken at the heart with unspeakeable griefe to thinke of his departure; his minde no doubt often thinking thus: What, and must I needs forsake my deere and loving father, and cannot I else have God my Father? O miserable and unhappy Father of my body, which must stand in comparison with the Father of my soule! And must I needs faile in duty to him, if I performe my duty to God? O miserable old man! for what deeper wound can pierce him, than thus to be deprived of the onely staffe and comfort of his old age! Alas shall I thus leave him in such a sea of troubles; and shall I bee the onely meanes to strike into his heart the deepest wound of griefe that yet ever pierced him in all his life? This my departure is sure to make my selfe the obloquy of the world: yea, to breede reproch and shame to the Marquesse my father, and to my whole stocke and kindred. How

How is it possible that the good old man can overcome or indure so great a griefe, but rather he must needs be swallowed up of it, and so with woe and misery end his life? Shall I then bee the cause of death to my father, who would if need had beene redeemed my life with his owne death? alas what a misery is this like to be either to me, or him, or us both? yet must I care lesse for bringing his gray head with sorrow unto the grave, than for casting my own poore soule with horror into hel. And no lesse inwardly was he grieved in respect of his noble wife *Victoria*: for having no hope that she would renounce Popery, and goe with him, therefore he durst not make knowne unto her the purpose of his departure; but rather resolved for Christs sake to leave her and all, and to follow Christ. Shee was now as hee was himselfe in the prime of youth, a Lady of great birth, faire, wise and modest; but her love and loyalty to her husband surpassed all. How was it possible patiently to leave such a wife, so that his perplexed mind discoursed on this fashion when he lookt on her: And shall I so, yea so suddenly, and so unkindly leave and forsake my wife, my most deere and loving wife, the onely joy of my heart in this world, my companion and partner in all my griefe and labour: the augmenter of my joy, the lessener of my woe? And shall I leave her, not for a time (as heretofore I did when the Emperours service called me from her) but for ever, never againe to enjoy her: yea it may be never to see her? And shall I deprive my selfe of her, and thereby deprive my selfe of all others also, and of all the comfort of the conjugall life and married estate? And shall I so leave her desolate and alone in that estate and age whereof she is? Alas poore Lady, what shall shee doe, what shall become of her and of her little ones when I am gone? How many dolefull daies without comfort, many waking nights without sleepe, shall shee passe over? What will shee doe but weepe and waile, and pine away with griefe? And as he cast these things in his mind he thought he even saw his wife, how she tooke on with her selfe, sighing and sobbing and weeping; yea howling and crying, and running after him with these pittifull out-cries: Ah my deere Lord, and sweet husband whither will you goe? and will you leave mee miserable woman, comfortlesse and succourlesse? What shall become of me when you are gone: what can honours, pompes, riches, gold, silver, jewels, friends, company, all delights and pleasures in the earth; what can they all doe to my comfort when I want you? And what joy can I have in my children without you, but rather my griefe to be doubled to looke on them? And how can I or the world bee perswaded that you care for them, and for my selfe? Is this the love that thou hast so often boasted of? Ah, miserable love which hath this issue! either never didst thou love mee, else never had

had true love so strange an end as this of yours hath. And yet which is worse than all this, you never shewed mee the cause of this your strange departure; had I knowne cause, it would never have grieved mee halfe so much: But now that the cause is not knowne, what will the world judge, but that the fault is in mee? at least if they cannot condemne mee for it; yet how reprochfull will it bee to mee, when every base companion dare lay it in my dish, and point at mee with their fingers when I goe by, and say, this is that fond woman, who married him with whom shee could not live, and whom her husband disdained to live with-all? This is that simple foole, who is desolate having a husband; and a widow, her husband yet being alive. Either shall I bee counted wicked, which have caused thee to leave mee; or foolish, miserable, and unhappy, who chose so fondly, as to take him whom I could not be sure of when I had him. In a word, I shall bee deprived of thee: yea of all possibility of having any other, and so having a husband, I shall live in all misery altogether without a husband. These two cogitations of his father and his wife greatly tormented him, and the more because hee laboured to keepe close this fire, which burned and boiled in his heart: namely, to conceale his departure, lest by being knowne it might have beene hindred, which hee would not for a world.

Yet there was a third and speciall care that pinched him, and that was for his children, which were five in all; goodly and towardly children, and worthy of so noble parents: the more griefe was it, in that they were so young, as that they could not yet conceive what it was to want a father; the eldest was scarce fifteene, and the youngest scarce foure yeares old: hee loved them with most tender and fatherly affection, and was againe loved and honoured of them. It is wonderfull to thinke, how when his wife the Lady did give into his armes his youngest childe to play withall (as oftentimes Wives use to doe) how it were possible for him, and what a doe he had with himselfe to contain from floods of teares; especially because his eyes seeing them, and his hands holding them, and his heart taking delight and pleasure in them, his minde could not but discourse on this manner: And shall I within these few daies utterly forsake these sweet babes, and leave them to the wide and wicked world, as though they had never beene my children, nor I their father? Yea happy had I bin if I had either never had them, or having them might enjoy them: To bee a father is a comfort, but a father of no children, and yet to have children, that is a misery. And you poore Orphans, what shall become of you when I am gone, your hap is hard, even to be fatherlesse, your father yet living; and what can your great birth now helpe you? for by my departure you shall lose

all your honour, all your living and wealth, and all dignity whatsoeuer which otherwise you had beene sure of: nay my departure shall not onely deprive you of all this, but lay you open to all infamy, reproch, and slander, and bring upon you all kinde of misery; and thus miserable man that I am, shall the time bee cursed that ever they had mee to their father. And what can your woefull mother doe when shee looketh on you, but weepe and wring her hands, her griefe still increasing as shee looks upon you? Yet thus must I leave you all confounded together in heapes of griefe, weeping and wailing one with another, and I in the meane time weeping and wailing for you all. Many other griefes, temptations and hinderances assaulted him, though they were not so weighty as these formerly named, yet which might have beene able to have hindred any mans departure, being in his case; as to leave the company of so many gallant noblemen and gentlemen, his kindred and acquaintance; to lose so honourable an office and place as hee bare in the Emperours Court; to leave for ever his native soile the delicate *Italy*; to deprive himselfe and his posterity of the noble title and rich living of a Marquesdome; to undertake a most long and tedious journey; to cast himselfe into exile, poverty, shame, and many other miseries without hope of recovery for ever; to change his former pleasant life into all hardnesse, and to give a farewell to all the delicacies of *Italy*, wherein hee was brought up; to leave that goodly garden of his father the Marquesses, which once should bee his owne; the goodliest garden almost in all *Italy* or all Christendome; which was furnished with plants of all sorts, and these not onely of all such as grow in *Italy*, but even such as were to bee got out of all other Countries: this garden and Orchard was so exquisite both this way, and in divers other sorts of elegancies, that a great number of men of all qualities resorted daily out of all countries to see it. But this and all other the pleasures and delicacies of this present life could doe nothing with him to remove him from his purpose; but hee renounced them all, and resolved to leave them all, to follow Christ: so strong and admirable was the constancy of this noble Gentleman.

CHAP.

Chap. IX.

How after all the temptations which flesh and blood laid in his way to hinder his departure, he consulted with the Lord, and from him received grace to overcome them all.

BVt it may be asked, whereupon was grounded so great unmoveablenesse of this purpose, or whence came it? If wee aske the world and common judgement, they will answere that doubtlesse melancholike humours prevailing in him, spoiled the man of his judgement and naturall affections, and impaired common sense and reason; and thence proceeded this obstinate and desperate purpose, as the world judgeth of it. But if a man lift up his eyes higher and behold the matter more seriously, hee might have manifestly seene that it came to passe by the mercifull blessing and strong hand of God, who from all eternity had predestinate him, that hee should stand so unmoveable against all temptations and continue in one tenour stedy and stedfast, uncill he had made voide all the attempts of Satan, and removed all the stumbling blockes which his flesh and blood and carnall reason could cast in the way; for the which purpose the spirit of God enabled him to reason with himselfe on this sort; Thou Lord art hee who drew and deliveredst me out of the thicke and musty darkenesse of ignorance, and hast enlightned my minde with the light of thy holy spirit, and with the heavenly knowledge of thy truth: thou hast made knowne to mee the way of salvation, and hast ransomed mee to thy selfe by the bloud of thy Sonne. Now therefore good Lord and holy Father, I am wholly thine, and consecrated to thy glory: and as I am thine, I will follow thee, and obey thee, and walke in the way of thy will whether soever thou shalt call me. Not my father, nor my wife, nor my children, nor my honours, nor my lands, nor my riches, nor all my delicacies and pleasures shall hold or hinder me one houre from following thee. I denie my selfe O Lord, and I deny this whole world for thee and thy sake: O Lord thou knowest me, and the readinesse of my minde to waite upon thee; and how that my heart is inflamed with the fire of thy love: yet thou seest againe how many enemies compasse mee, how many hinderances lye in my way, and how many temptations and impediments lie upon me, so that I am scarce able to move or lift up my head unto thee: O Lord I am now in the depthes of those troubles, out of which the holy Prophet *David* once cried to thee as I doe now; *O Lord have mercy on me and deliver my soule.* And although Satan and my

owne flesh doe affright me in this my purpose, whilest they set before my eyes, the crosse, and the infamy, and the poverty, and so many miseries, which I am like in this my new profession to undergoe: notwithstanding O Lord, I lift up my selfe in the contemplation and beholding of thy infinite Majesty; and therein I see and confesse that that crosse and affliction is blessed and glorious, which makes mee like and conformable to Christ my head; and that infamy to bee honourable which sets mee in the way to true honour; and that poverty to bee desired, which depriving a man of some temporall goods, will reward him with an heavenly inheritance, then which, there is nothing more pretious: I meane, O Lord, with thy owne selfe, and thy glory O everlasting God, and that by thy onely Sonne Jesus Christ; that so I enjoying thy glorious presence, may live for ever with thee in that heavenly society: O blessed and happy these miseries which pull me out of the worlds vanities, and sinke of sinne; that I may be made heire of an everlasting glory. Wellcome therefore the crosse of Christ, I will take it up O Lord, and will follow thee. With these and such like holy meditations and other holy meanes, he overcame at last the attempts of Satan, all his own naturall and carnall affections: yea and the world it selfe, and verified that in himselfe which *Paul* affirmeth of Gods true elect, that *they that are Christs have crucified the flesh with the affections and the lusts:* that is, have crucified their soules for Christ, who crucified himselfe for them. O Satan, Gods enemy and his childrens, how vain were all thy attempts, and how light all thy assaults? In vaine dost thou set upon those for whom Christ vouchsafed to die, and suffer on the crosse: upon which crosse he so brake thy head and thy power, and so trampled over thee, that now thou shalt not be able to touch the least haire of the head of any of those for whom he died. And as for *Galeacius*, hee had builded his house on the rocke, and founded it so sure; that no wind, no raine, nay no flouds of grieses, nor tempests of troubles, nor whirlewind of temptations could once remove him: and so he continued resolute as a Christian souldier and conquerour; fully minded to leave his country at the next opportunity he could take: his mind I cannot tell whether more ravished with joy one way, or more perplexed with griefe another way; but betwixt joy and griefe he still continued his purpose, untill at last his spirituall joy overcomming his naturall and carnall griefe, he fully concluded that in despight of the devill and all impediments in the world, he will surely goe.

CHAP.

Chap. X.

How he performed his heroicall resolution, leaving all for Christ, and going to Geneva.

WHereupon making knowne his minde but to a few, and those his most familiar friends, and of whom he hoped well for religion; he wrought upon them so farre, as that they promised and vowed that they would accompany him in this voluntary and Christian banishment, that so they might enjoy the true liberty and peace of conscience in the true Church of God. But how deep and unsearcheable the judgements of God are, the event afterward shewed: for divers of them (though not all) who for a time seemed to be endued and led with a most earnest zeale of Gods glory in this action; when they came to the borders of *Italy*, and considered what they forsooke, and to what they now took themselves: first began to looke backe againe to *Italy*; afterwards went backe againe indeed, and so turned againe to the vomit of their pleasures. But this ingratitude to the Lord for so great a favour offered them, the Lord pursued with a just revenge: for purposing to serve God in their pleasures, and in the midst of Popery, they were after taken by the Spanish inquisition; and so publikely recanting and abjuring Christian Religion, they were afterward subject to all misery and infamy; neither trusted nor loved of the one side nor the other. This fearfull dissertion and backsliding of theirs, doubtlesse was most grievous to *Galeacius*; and verely the divell hoped hereby yet once again to have diverted him from his intended course, in making him bee forsaken of those by whose company and society he hoped to have been greatly comforted in this discomfortable voyage. But notwithstanding all this, *Galeacius* continued resolute in his purpose, and at last finding opportunity, attempted his departure, and made fit for it; yet made no shew of any such mater; but rather coloured and concealed his intent, lest the authority of his father might any way hinder his so godly a purpose: and so gathering together some thousand markes of his mothers goods which she had left him: on the one and twentieth of March, 1551. In the yeere of his age the foure and thirtieth, he departed from *Naples* in manner as he was wont to doe afore, making it knowne that he purposed to go into *Germany* to the Emperour; who at that time held his court at *Ausburge*: and thither indeed hee went accordingly: and stayed serving in his place and office till the sixe and twentieth of May in the same yeare: Upon which day leaving the Court and the

Emperours

Emperours service, and his honourable office which there hee bare; and taking his last and everlasting farewell at the Court, and all worldly delights, (and yet departing in ordinary sort as afore, and in purpose to goe into the Low Countries, as some thought) he tooke his journey straight toward *Geneva*, and thither came by Gods good hand the eight of June, and there rested his weary body, and reposed his much more wearied conscience, with a full joyfull heart: yea with the greatest joy that ever came to him in all his life, but only at the time of his conversion.

Chap. XL

Of his arrivall at Geneva, and his entertainement there: and especially his acquaintance and friendship with Calvine.

IN the City of *Geneva* (though there was a Church of *Italians* who likewise were come thither for the Gospell) yet hee found not one whom he knew, save one *Lactantius Rangonius*, a noble man of *Siena* in *Italy*: this Gentleman had been one of his familiar acquaintance when they were at home, and now was Preacher of Gods word to the Church and Congregation of the *Italians*, who were then at *Geneva*. Now when he saw that the mercy of God had granted him to arrive at this quiet and happy haven, where he might with liberty of conscience serve God, free from the corruptions of the world, and the abominable superstitions and Idolatry of Antichrist; presently hee joyned himselfe in friendship, and yeelded himselfe to the instruction of Master *John Calvine*, the chiefe Minister and preacher of that Church. *Calvine* being a man of deepe insight and exquisite judgement, perceiving him to bee a man of good knowledge and experience, of a moderate and quiet spirit, of an innocent and upright life, and endued with true and sincere godlinesse; did therefore most kindly and lovingly entertaine him into his fellowship: for the good man of God in his Wisedome foresaw that such a man as this, would doubtlesse become a speciall instrument of Gods glory, and a meanes of the confirmation of many (but especially of *Italians*) in the knowledge and love of Religion; this holy love and Christian friendship thus begun, was so strongly grounded betwixt this noble Marquesse and renowned *Calvine*, that it continued till the yeare 1564. which was the last yeare of *Calvines* pilgrimage in the earth, and the entrance into his heavenly rest. The Church and people of *Geneva* can testifie of their true and constant friendship; but it needes not; for there is extant at this day a speciall testimony thereof, even

from

from *Calvine* himselfe in a Preface of his; wherein he dedicates to *Galeacius*, his Commentary upon the first Epistle to the *Corinths*; which I thought good here to set downe word by word, that thereby it may appeare how greatly *Calvine* esteemed of him.

Chap. XII.

Calvines *Epistle to* Galeacius, *congratulating his holy and happy conversion.*

To the Noble Gentleman, and as well *Honourable for his excellent vertues, as for* his high descent and linage, *Galeacius Caracciolus*, the onely sonne and heire apparent to the *Marquesse of Vicum*: John Calvine *sendeth greeting in our Lord.*

IWish that when I first put out this Commentary, I had either not knowne at all, or at least more throughly knowne that man, whose name I am now constrained to blot out of this my Epistle: Yet I feare not at all, lest he should either upbraid mee with inconstancy, or complaine of injury offered him, in taking that from him which afore I bestowed on him; because it was his owne seeking, both to estrange himselfe from mee, and from all society with our Church wherefore he may thanke himselfe and take the blame on his owne necke; for, for my owne part I am unwillingly drawne thus farre to change my accustomed manner, as to race out any mans name out of my writing. And I bewaile that the man hath throwne himselfe downe from that seate of fame wherein I had placed him: namely, in the forefront of my booke; where my desire was hee should have stood, thereby to have beene made famous to the world. But the fault is not in mee, for as then I held him worthy, so since then he hath made himselfe unworthy; and therefore let him bee as he is, and lie for mee buried in oblivion: and so for the good will I once bare to him, I spare to speake any more of him. And as for you (right honourable Sir,) I might seeke excuse why I put you now in his roome, but that I am so sufficiently perswaded of your great good will and true love to me; the truth whereof can be testified by so many

witnesses in our Church. And that I make one wish more, I wish from my heart that I had knowne you as well ten yeeres agoe, for then I should have had no cause to have altered the dedication of my book, as now I do. And as for the publike estate of the Church, it is well that it shall not onely lose nothing by forgetting that man, whose name I now blotte out, but by your comming into his stead, shall receive a farre greater gaine, and a sufficient recompence. For though I know you desire not the publike applause of the world, but rest contented in the testimony of Gods spirit in your conscience: (neither is it my purpose to publish your praises to the world) notwithstanding, I thinke it my duety to make knowne to the reader some things concerning you, and whereof my selfe and this Church and city are dayly eye witnesses: and yet not so much for your praise, as for the benefit and instruction of the readers. And this is it that I would all men should know and make vse of; that a Gentleman, a Lord, so well and highly borne, flourishing in wealth and honour, blessed with a noble and vertuous and loving wife, and many goodly children, living in all peace and quietnesse at home and abroad, wanting nothing that nature could desire, and every way blessed of God for all things of this life, should willingly and of his owne accord leave all those, and forsake his countrey, a rich and fruitfull and pleasant soile; so goodly a patrimony and inheritance, so stately a house, seated so commodiously and so pleasantly, to cast of all domesticall delight and joy which he might have had in so good a father, wife, children, kindred, affinity, and acquaintance, all that for this onely, that hee might come and serve Christ Jesus in the hard and unpleasant warfarre of Christianity, and should deprive himselfe of so many alluring delights of nature, and to content himselfe with that slender measure of all things which the distressed estate of our Church is able to affoord, and from all the superfluities of a courtly and Lordly life, here amongst us to betake himselfe to an easie rate and frugall kinde of life, even as though he were no better then one of us: and yet though I so recite all this to others, as I let it not passe without use to my selfe. For if I do set out your vertues in this my Epistle, as on the top of a towre for all men to see them; that so they may conforme themselves to the imitation of them; it should be shame for my selfe not to be much neerely and inwardly touched with a love of them, who am continually an eye witnesse of them, and dayly behold them, not in an Epistle, but in the cleare glasse of your owne life: and therefore because that I finde in experience how much your example prevailes in me, for the strengthning of my faith, and the increase of godlinesse in me (yea and all other holy men who dwell in the city, doe acknowledge as well as I, that this your example hath beene greatly to

their

their edification in all grace) I thought it therefore a necessary duty to impart this rare example of yours to the world; that so the profit and benefit of us might inlarge it selfe, and spread out of this citty into all the Churches of God; for otherwise it were a needlesse labour to make knowne to the furthest parts of Christendome, the vertues of such a man, whose nature and disposition is so out of love with pride, and so farre removed from all ostentation. Now if it shall please God that many others (who dwelling farre off, have not hitherto heard of you;) shall by the strangenesse of this your example addresse themselves to the imitation of it, and leave their pleasant seats, where to the world hath settled them so fast; I shall thinke my selfe bountifully rewarded for these my paines: for out of question it should be common and usuall amongst Christians, not onely to leave livings and Lordships, and castles and townes, and offices and promotions, when the case so stands that a man may not enjoy both Christ and them: but even willingly and cheerefully to despise and shake off whatsoever under the Sunne (though it bee never so deere and pretious, so pleasant and comfortable) in respect and comparison of Christ. But such is the slowneſse and sluggishneſse of the most of us, that we doe but coldly and formally professe the Gospell: but not one of a hundred, if hee have but some little land, or piece of a Lordship, that will forsake and despise it for the Gospels sake: yea not one of many, but very hardly is drawne to renounce even the least gaine or pleasure, to follow Christ without it: so farre are they from denying themselves, and laying downe their lives for the defence of it. I wish these men would looke at you, and observe what it is you have forsaken for love of Christ; and especially I wish that all men who have taken upon them already the profession of Religion, would labour to resemble you in the deniall of themselves, (which indeed is the chiefe of all heavenly vertues:) for you can very sufficiently testifie with me, as I can with you, how little joy we take in these mens companies; whose lives make it manifest, that though they have left their countries, yet they have brought hither with them the same affections and dispositions which they had at home; which if they had also renounced, as well as they did their countries, then had they indeed beene true deniers of themselves, and beene partakers with you of that true praise; wherein alas, you have but few companions. But because I had rather the Reader should gather the truth and strangeneſse of this your example, than I should goe about in words to expresse it; I will therefore set a further speech, and turne my selfe to God in prayer, desiring of his mercy, that as hee hath indued you hitherto with an heroicall courage and

and ſpirituall boldneſſe: ſo he would furniſh you with an invincible conſtancy to endure to the end: for I am not ignorant how ſtrangely the Lord hath exerciſed you heretofore, and what dangerous pikes you have paſſed ere you came to this: by which former expetience your ſpirituall wiſdome is able to conclude, that a hard and toileſome warfare doth ſtill ramaine and wait for you; and what needethere is to have the hand of God from heaven raught out to aſſiſt us, you have ſo ſufficiently learned in your former conflicts, as I am ſure you will joyne with me in prayer, for the gift of perſeverance to us both: and for my part I will not ceaſe to beſeech Ieſus Chriſt our King and God (to whom all power was given of his father, and in whom are kept all the treaſures of ſpirituall bleſſings) that he would ſtill preſerve you ſafe in ſoule and body, and arme you againſt all temptations to come, and that ſtill hee would proceed to triumph in you over the devill and all his vile and wicked faction, to the magnifying of His owne gory, and the inlarging of his kingdome in your ſelfe, and others of his children. 9. *Cal.* Feb. 1556. at *Geneva*.

Your honours moſt aſſured in the Lord,

IOHN CALVINE.

CHAP. XIII.

Newes of his departure to Geneva came to Naples, and the Emperours Court: and how the old Marqueſſe his father and other his friends were effected with the Newes.

AND thus (to returne againe to our ſtory) *Galeacius* ſetled himſelfe downe at *Geneva* as at a joyfull reſting place. But when the newes of ſo ſudden and ſtrange a departure; and ſo wilfull an exile came to *Naples*, and were made knowne in the Emperours Court: it would ſcarce be beleeved or thought, how ſtrangely it affected and moved all that heard it. All men wondred at it, and the moſt could not be perſwaded it was ſo; but when it was certainely knowne and out of doubt, it was ſtrange to ſee, how every man gave his verdict of the matter: ſome one way, ſome an other, as the courſe of men in ſuch caſes is. But above all, it ſo abaſhed and aſtoniſhed his owne friends and family, that nothing was heard or ſeene amongſt them, but cries and lamentations, moſt bitter teares and pitifull complaints. And ſurely ſo have beholden

the

the ſtate of that family: how miſerably it ſeemed at that time to bee diſtreſſed: a man would have thought it even a lively patterne and picture of all woe and miſery. But none was more inwardly pinched than the Marqueſſe his father, whoſe age and experience being great, ſeemed to aſſure him of nothing to follow hereupon but infamy and reproch, yea the utter undoing and ſubverſion of his whole eſtate and family; notwithſtanding, paſſing over that fit of ſorrow as ſoone and as eaſily as hee could, the wretched and carefull old man beganne to bethinke himſelfe by what meanes hee might prevent ſo miſerable a ruine and fall, which ſeemed to hang over him and his. One thing amongſt other came into his minde, which alſo had once cauſed many grievous temptations to *Galeacius*, and had much troubled his minde afore his departure. It was this.

Chap. XIV.

The firſt meanes uſed by his father the old Marqueſſe to recall him home againe: he ſent a kinſman of his whom he knew his anne dearely loved, to perſwade him to returne, but he could not prevaile.

Galeacius had a coſen-german, whom alwaies hee eſteemed and loved as his brother: this Gentleman ſo tenderly loved of *Galeacius*, did the Marqueſſe ſend to *Geneva* to his ſonne, with commiſſion and letters full of authority, full of proteſtations, full of pittifull complaints, full of cryings and intreatings that hee would come home againe; and thereby cheere up his old father, and make happy againe his unhappy wife; bee a comfort to his diſtreſſed children, a reioycing to his kinſfolkes, and to the whole city of *Naples*, and ſave his whole houſe, and poſterity from that extreame ruine, which otherwiſe it would be ſure to fall into. Thus this Gentleman was diſpatched away and haſted to *Geneva*, with great hope for their ancient and and faithfull love to have prevailed with *Galeacius*. Where by the way wee are to remember that *Galeacius* did alwaies ſo love him, that the gentleman was not ſo ſorrowfull for his departure: but *Galeacius* was much more ſorrowfull that he could not winne him to have gone with him, in this holy pilgrimage for religions ſake? but he ſo much feared to have beene hindred himſelfe, that hee durſt not deale with this gentleman his deareſt coſin no nor with his wife, to perſwade them to have gone with him. The gentleman comming to *Geneva* inquired after *Galeacius*. At that time *Galeacius* dwelt in an ordinary and meane houſe

which hee had taken to his owne use, having no more attendance, but onely two servants: the gentleman at last found him out, and presented himselfe into his sight: It had beene a pittifull spectacle to have seene the meeting of those two gentlemen: their first meeting and imbracings were nothing at all, but sighes and sobs, and teares, and unutterable signes of griefe: such unspeakeable sorrow did their naturall affections breed in them, that for divers houres they could not speake a word one to other: but at last the gentleman, burning in desire to inioy againe his dearest *Galeacius*, burst forth into speeches, and mixing teares and sobs with every word, delivered his letters, till he could come to more liberty of speech; and at last having obtained of his affections leave to speake he added to his letters, exhortations, strong perswasions, earnest intreaties, and withall plenty of teares, that hee would have respect to the overthrow of his house, the griefe of his old father, the desperate estate of his wife and children, the continuall complaints made by all his friends and kinsfolks: all which notwithstanding were not so past cure, but that yet they might bee remedied by his returne againe. This was the substance of his message. *Galeacius* taking not long time to advise himselfe in this which the world would thinke so waighty a case, addressed him immediately this answer in briefe: that he perceived very well all to be true that he said; but as for his departure it was not done rashly, nor upon any fond conceit, but upon mature deliberation; that the Lord was the author of the action, that Gods grace was the cause moving him, and the meanes whereby hee brought it to passe: which grace of God, hee said, had opened his eyes, and enlightened his mind with the knowledge of the truth and made him see and discerne the cosenages, and superstitions, and Idolatry of Popery, which by an impious and sacrilegious destribution devideth the glory of God (which is incommunicable) and imparteth the same with famed and filthy Idols: he likewise told him that he well foresaw all the infamies and miseries which would ensue upon this his conversion: and all danger and damage which thereby his house and children were likely to incurre. But hee said, that seeing one of those must needs bee chosen, either to stay at home with a conscience burdened with a heavy heape of errors and superstitions piled together by the sleight of satans art, and every moment to sinne against the Majesty of God so many thousand waies; or else to leave his house, his goods his family, his country, yea the world and all the glory of it, and thereby purchase liberty of conscience to serve the Lord according to his word: that therefore hee resolved of the two evils to chuse the lesse, & of the two good to choose the greater, and rather to shut his eies at all these, then the sight of them should hinder him from yeelding to the call & voice of his

Saviour Christ: who saith, *That a man is not worthy to bee his disciple who leaveth not father and mother, and children, and brethren, and sisters: yea and his owne life, in comparison of him.* And this hee said was the cause, why he did forsake parents, and wife, and children, and all his friends, and had renounced all his wealth and dignities: because hee could not enjoy both Christ and them. And as for them all, he was sorrie that either they would not come to him, or that he might not more safely live with them, thereby to comfort them. But as for himselfe, he said, he had riches, and honour, and joy enough: yea all sufficient happinesse, as long as (with these two servants and his little cottage) he might live in the true Church of God, and might purely serve him, and might enjoy Gods word and sacraments, not being mixed and defiled with the superstitious devices of mans brain; and as long as hee might live in the company of godly men; and have time and liberty to meditate by himselfe and conferre with them of the great blessings which in his conversion his good God had vouchsafed to him: that so hee might with true contentation and perfect peace of conscience, aime and aspire at that immortall glory which Christ hath prepared for all his children: yea he concluded, that his want was abundance, his poverty pleasant, and his meane estate honourable in his eyes, as long as he endured them for these conditions.

This his answer was as hardly entertained of his kinsman, as it was unlooked for afore it came: but seeing he could not reply with any reason, nor answer him with any shew of argument; and perceived it hard, or rather impossible to remove the man one jot from his resolution; for that he had grounded it, not on any reason or will of man, but upon the holy word of God, and his powerfull and unresistable calling; therefore with a sorrowfull heart he held his tongue, bitterly complaining within himselfe of his so hard hap, and uncomfortable successe: and so resolved to returne home againe; heartily wishing that he had never taken that journey in hand: and so at last he went indeed and tooke his leave of his beloved *Galeacius*, but not without plenty of teares on both sides, with many a wofull crie and pitifull farewell. And no marvell: for besides neerenes of blood, their likenesse in manners and daily conversation together had linked them in a sure bond of friendship: but there wanted in one of them the surest linke in that chaine, that is, Religion, and so it could not hold: and therefore the world pulling one of them from Christ, and Christ pulling the other of them from the world: so these two friends left each other, being in feare never to see one the other againe.

CHAP.

Chap. XV.

Of his cosens returne to Naples without succesſe and how Galeacius *was proclaimed traitour for his departure*

And thus at laſt he came home to *Naples* with heavie cheare. Whoſe approch being heard of, there was running on all ſides to heare good newes: but when he had delivered his meſſage; alas how all their ſorrow was redoubled upon them; and how his father, wife, children, and all his friends were overwhelmed with griefe: and the rather, becauſe at the ſame time an edict was publiſhed, wherein *Galeacius* was proclaimed guilty of high treaſon: and therefore all his goods comming to him by his mother, were confiſcate, and himſelfe, and all his poſterity utterly cut off and excluded from all right of ſucceſſion in his fathers Marqueſdome; which thing (above all other) grievouſly affected the old Marqueſſe, and grieved the good old man at the very heart; the advancing and honouring of his poſterity being the onely thing he aimed at all his life. Whereupon he bethought himſelfe as old as he was to make a journey to *Cæſar* the Emperour, and thereby if it were poſſible to prevent this miſchiefe; purpoſing to make but this ſuite to his Majeſty, that his ſonnes departure from the Roman Church, might not prejudice nor hinder the ſucceſſion and honour of his children and poſterity, but that he himſelfe might onely beare the puniſhment of his owne fault.

Chap. XVI.

Of the ſecond meanes uſed to recall him: his father ſent for him to come and meet him at Verona; but all he could doe by himſelfe or others whom he ſet on, prevailed nothing at all.

And whilſt he was reſolving of this purpoſe, he bethought him of another remedy and meanes, whereby he hoped to remove his ſons mind from his purpoſe, and withdraw him from the company of theſe hereticks of *Geneva*, as hee and the world accounted of them. Therefore in haſt he diſpatched away a meſſenger with letters to his ſon, commanding him by the authority of a father to meet him at a certaine day appointed at the city of *Verona* in the dominion of the Venetians; at which towne he promiſed to ſtay for him, as he went toward *Germany* to the Emperour: and for his ſonnes more ſecuritie, he procured a ſafe conduct from the Duke and Seignory of *Venice*; that his ſonne might

goe

goe and come without danger of life or liberty. *Galeacius* receiving the letters, and being resolved by his owne conscience, and them to whom he imparted the matter, that he might not any way with good conscience disobey so reasonable a request and lawfull a commandement of his father, answered that he would goe; although he feared that by this meeting, and talke of his father and him, his fathers minde would but bee more vehemently exasperate against him: for hee firmely resolved afore he went, that all the threatnings, entreaties, counsels, and temptations that his father could devise: should not stirre him one inch from that course of Religion, whereby he had begun to serve the Lord. With this purpose he departed *Geneva*, *Aprilis* 19. 1553. furnished with heavenly fortitude, assisted with the prayers of the Church, and armed with constancie, and with the sword of Gods word; whereby hee hoped to sustaine and beat backe all the darts of temptations whereby he knew he should be assaulted. Comming to *Verona*, there he found the Marquesse his father, who received and used him kindly, though he could not but manifest in his countenance the inward anger and griefe of his heart. After a few salutations, the father began with all his cunning to deale with him about his returne home againe, laying open to the full that perpetuall infamy, which was sure to fall on his house and posterity, unlesse that *Galeacius* did prevent so great a mischiefe: which (saith he) thou easily mayest doe, and of right thou oughtest to doe: and I know thou wilt doe, if there be in thee but one sparke of naturall affection to father, wife, or children. *Galeacius* the sonne with such reverence as was due to his father, answered with all submission, that his body and estate is his fathers, but his conscience is the Lords: and tels him he can by no meanes returne home, but he should make shipwracke of a good conscience: he proves it to him by good reasons, and such as his father could not resist; and therfore humblie intreats his father, that seeing his desire is onely to obey the Lord, and save his soule; that therefore he would not urge him to respect more the good estate of his children, then the glory of God, and his owne soules health. The Marquesse perceived hee laboured in vaine to remove his sonne from his resolution, which he judged to bee nothing but a perverse stubbornesse against the Catholike Religion as he thought: and therefore with griefe of minde ceased that suite; and imparted to him the cause of his journey to the Emperour; strictly enjoyning him that he should not returne to *Geneva*, but abide in *Italy* till he had obtained his suite at the Emperours hand, and was returned out of *Germany*, which thing *Galeacius* promised and performed: for hee abode in *Italy* untill August: at what time he had notice that his father had prevailed in his suit before the Emperour. During which time,

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one *Hieronimus Fracastorius*, a notable Philosopher, Physitian, and Poet (being procured and set on by the Marquesse) dealt with *Galeacius* with all his might and eloquence, to perswade him to yeeld to his father; adding withall, that that new sect (as he termed) was false and deceitfull, and not worthy to be beleeved. *Galeacius* heard all he could say, and answered him point by point: and finally, by the pure simplicity of the word of God, he satisfied him (though he was both wise and learned) that he willingly held his tongue; and at last friendly entreated him, that he would not be angrie for that his importunitie and boldnesse with him.

Chap. XVII.

Of his returne to Geneva, where he founded and setled a forme of discipline in the Italian Church.

THus *Galeacius* hearing of his fathers successe, returned with a joyfull heart towards *Geneva*; for that he saw his father delivered from the feare of that infamy, which the confiscation of his goods, and forfeiture of his lands, might have brought upon his family: and therefore he hoped he would be the lesse moved against him. Whereupon setling himselfe downe againe at *Geneva*, and devising how to spend his time in doing good: he began to consider seriously of setling the discipline in the Church of the *Italians*, which was then at *Geneva* (for thither had a great number of *Italians* transported themselves and their families for religion sake, flying the tyranny of the unholy inquisition) And about that time it fell out fitly that *Calvine* going Embassadour from *Geneva* to *Basil* in cases of Religion and other maters; entreated *Galeacius* to beare him company: whereunto he wilingly condescended. At *Basil* he found an *Italian* called *Celsus*, whose right name was *Maximilian*, and was descended of the noble house of the Earles of *Martinengo* in *Italy*: this man had got a great name in *Italy* amongst the Papists for his eloquency and speech, and lately by the mercy of God was escaped out of the mire of popish superstitions. *Galeacius* right glad of him, perswaded him to breake off the purpose that he had for *England*, and goe to *Geneva* with him, where he might live in the fellowship of a great number of his countrey men *Italians*, and enjoy the benefit of the company, conference and familiarity of many worthy men, but especially the most sweet acquaintance of that great *Calvin*, and all those with the liberty of a good conscience. The good gentleman yeelded, and so they comming to *Geneva* by their industry and good meanes (together with the helpe and direction of *Calvin* in all things) that forme of discipline was

eſtabliſhed in the *Italian* Church, which at this day ſtandeth and flouriſheth in the ſame Church, and remaineth recorded in a booke for that purpoſe: and *Maximilian* the Earle, of whom we ſpake afore, was the firſt Paſtor elect of that church, and undertooke the charge, purely to expound the word of God, and to adminiſter the Sacraments that Chriſt left behind him, and to watch over that flocke and people: certaine Elders were joyned as aſſiſtants to him, to whom was committed the care of the Church, to looke to the puritie of doctrine and life in all eſtates; the principall of the Elders was *Galeacius* himſelfe unto whom the honour is due of bringing to paſſe ſo worthy an enterpriſe, and the rather for that by his authority, diligence, and watchfull care, he preſerved the ſame in good and ſure eſtate all his life time; and after him it hath continued, being derived to others, to the great good and profit of many ſoules. And thus hee paſſed this yeare 1554. with joy and comfort.

Chap. XVIII.

The third temptation to draw him away: liberty of conſcience offered him by his uncle, Pope Paul the fourth: which after many temptations of fleſh and blood to the contrary, at the laſt by the aſſiſtance of Gods grace he refuſed.

NExt ſucceeded in order the yeere 1555. wherein Satan aſſaulted him with new ſtratagems & devices: for that yeare his uncle which was *Paulus quartus*, his mothers brother attained the ſeat of the Papacy of *Rome*, whereby the Marqueſſe his father conceived good hope, by this meanes either to draw his ſonne home againe, or at leaſt to procure him liberty of conſcience, and leave to live in ſome citie of *Italie*, where hee might enjoy the ſociety of his wife and children, and they of him. Whereupon having occaſion of buſineſſe to travell that way, he ſent letters to his ſonne to *Geneva*, commanding him to meet him, at *Mantua* in *Italy*, and for his eaſier diſpatch he ſent him proviſion of money for the journey. *Galeacius* obeying againe his fathers will, took his journy from *Geneva*, and came to *Mantua* the fifteenth of June, where he was entertained by his father with more than ordinary kindneſſe, and in more loving manner than heretofore was accuſtomed. And at laſt he opened his minde unto him, the ſubſtance and effect whereof was: that he had obtained of his uncle, who now was Pope, a diſpenſation for him; whereby liberty was granted him, to live in any citie within the juriſdiction of the Venetians, where ſoever hee would, without any moleſtation to bee offered him

about his Religion or conscience. His father tels him that if he doe this, this will bee a greater solace to his old age, than his departure and absence hath beene griefe unto him: besides all this, the good old man most earnestly intreated him (though hee was the father and spake to the sonne) that hee would gratifie him in this his request: and added many beseechings, who in any lawfull thing might by his authoritie have commanded him: and every word that hee spake was so seasoned, as comming from the affection of a father; and at last with many strong reasons perswaded him, not to reject this so extraordinary a favour offered him by the Pope in so speciall and rare clemencie, whereby hee might without hurt of his conscience live more commodiously then ever afore, and bee restored to his former honour, and place, and estate: and recover the former love and estimation of all his friends; yea and of many strangers, who hearing of this his obedience to his father, would love him for it, unto which obedience to me (saith the father to his sonne) thou art bound both by the bond of nature, and by the law and word of God, which thou so much talkest of and urgest to me: therefore, saith he, if there be in thee either sparke of naturall affection, or any Religion and conscience of thy duty, thou wilt yeeld unto me in this, especially seeing thou mayest doe it without hurt or endangering of thy conscience and Religion. This talke and request of the Marquesse diversly affected *Galeacius*: for the thing he requested and the reasons he urged seemed to bee such, as hee could with no good reason contradict them, and yet hee durst not presently entertaine the motion; besides that, the presence authoritie, and reverent regard of his father, the vehemency and affection of his minde, and especially the naturall bond and obligation, wherein the sonne stands tied to the father in things lawfull and indifferent (especially when by that obedience no violence is offered to a good conscience) all these did greatly move him. Also naturall and carnall reason for their parts, assault him no lesse violently with such kind of arguments, as for the most part prevaile with all men. For his father offered him yearly revenues, competent and fit for his estate, the solace of his children, and society of his wife: which two things hee desired above all other things in the world. So that to this motion and request of his father the Marquesse, *Galeacius* knew not well what to answere on the sudden, but stood for a time musing and doubtfull what to say; and the rather, for that he then wanted his speciall friend, faithfull *Calvine*, with whom hee might consult in so weighty a cause. It seemed to him impious and ungodly, not to yeeld to his father in so lawfull and reasonable a request; and hee saw no way how hee might denie it, but must needs incurre and undergoe his fathers

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extream displeasure: and yet how he might yeeld to it with safety of conscience he much doubted; for he feared that more danger to his profession and Religion, and consequently more hurt to his soule might hereupon insue than hee could perceive: so that hee stood altogether unresolved in his owne reason what to doe; therefore in this extremity hee denyed himselfe, and renounced his owne wit, and in humble and fervent prayer betooke himselfe in this difficultie to the blessing and direction of his God and Saviour, the authour and true fountaine of wisedome and constancie: humbly craving of the Lord to assist him with his holy spirit, that in this extremitie hee might advise and resolve of the best and safest course, for Gods glory, and his owne sound comfort. (O how truely sung that sweet singer of *Israel* King *David*, when hee said, *How happy and blessed are they that feare God, for God will teach them the way they should walke!*) *Galesius* found it most true in his owne experience; for upon this his submission and prayer, the Lord from heaven resolved him in this sort, That seeing the Pope did (Antichrist-like) directly oppose himselfe to Christ, and his Religion and Church; that therefore hee might by no meanes sue for, or accept any favour at his hand, nor bee by any meanes beholding to him at all. Because what shew of service soever was done to him by the enemie of Christ, seemed to be taken from Christ himselfe. Further, Gods spirit perswaded him it carried too great a shew of Apostacie, or backsliding; to forsake the companie of godly professours, and the fellowship of Christs Church, and to live amongst Idolaters in the midst of all abominations. The same spirit of God set before his eyes that scandall and offence, which this fact of his would breed in the mindes of the faithfull: which would thinke that hee had taken his farewell at Religion, and would now shake hands, and renew his acquaintance with his old friend the world: that hee had lightly esteemed the spirituall blessings and heavenly jewels, of grace, which God distributeth daily in his Church; and would now betake himselfe againe to the old affections of his flesh. The same spirit resolved him, that thus to forsake the ordinarie meanes, and deprive himselfe of the true use of the word and Sacraments, and to live in a place where was nothing but Idolatrie, was to tempt God in the highest degree. God likewise opened his eyes, that hee perceived the sleights of Satan by this his fathers drift: namely, to entangle him againe in the net of worldly cares, to wrappe his minde in the snares of *Italian* pleasures; and so to dazle his eyes with the honours, and pleasures, and sensuall delights, which once hee had beene brought up in, that his religion might decay by little and little, and they all godlinesse

might by the heat of these new pleasures, fall and melt away like as waxe before the fire: and lastly, the Lord upon his prayer granted him the wisdome of his holy spirit, to answer all his fathers objections, and confute all his arguments. And amongst many other, he earnestly entreated his father that hee would not doe that unto him, which afterward hee would repent that ever he had done: namely, that hee would not bee a meanes to make him a prey to the Papists; which had confirmed for a law, and ratified it by many examples, that promise, faith, nor oath is to be kept with any man whom they call hereticks. Whereupon said he, It is better for me, and more joy to you, to live as I doe with this poore estate then with hope of better to endanger my life, and so our whole posterity. By these, and such like perswations it pleased God so to worke upon the Marquesse, that he was overcome in this sute, wherein he supposed to have prevailed: and therefore he yeelded against his will: and so with a sorrowful heart he returned to *Naples*. And as he went, he certified the Pope of the obstinacie of his sonne, and so the father and the uncle bewailed together their ill successe.

CHAP. XIX.

Of his acquaintance with Franciscus Portus, and the religious Dutches of Ferrara in his returne home to Geneva.

BUt in the meane time *Galeacius* after hee had accompanied his sorrowfull father somewhat on the way, returned with a full glad heare: and came to the city of *Ferrara*: where he was joyfully received of *Franciscus Portus*, a noble and renowned man for learning, and who afterward taught publikely at *Geneva* many yeares, and read the Greeke Lecture with great profit to the audience, and praise to himselfe. This *Portus* brought *Galeacius* into acquaintance with the noble Dutches of *Ferrara*, who entertained him honourably, and after much conference had with him of the alteration of his religion, of the successe of his long voyages, and tedious journeyes, of the Church of *Geneva*, of *Calvin*, and of many chiefe points of Christian Religion; she dismissed him, and left him to his journey; but not without all courtesie that shee could afford him: and namely for one, to relieve the length and tediousnesse of the way, she lent him her owne chariot: and thus *Galeacius* was conveyed in the chariot of so great a princesse as farre as to the towne of *Francolinum*: from whence having a pleasant tide downe to the river of Po, or Padus, he came by water into *Venice*: where taking ship and crossing the sea, he went thorow *Switzerland* to *Geneva*, and thither

thither came the fourteenth of October in the same yeare; the whole congregation, and especially his chiefe friends, reioycing with toy unspeakeable, for the safety of his returne. And thus this cruell tempest thus being over-blowne and now quieted, and Satan seeing hee prevailed not by any of those forcible assaults; yet thought to try him with one more, and therefore came upon him a fresh, like as a second fit of an ague stronger than the first; and by this Satan feared not but to give him the overthrow, and to bring him home againe into *Italy*; and thus it was.

CHAP. XX.

The fourth assault that Satan used to bring him backe againe, was by his wife, who by her letters won him to come and meete her in Italy: which he yeelded unto, and gave her meeting.

HIS wife *Victoria* burned in long love and hearty affection toward her husband *Galeacius*, so that it cannot be uttered how vehemently shee desired his company: whereupon shee never ceased writing to him, and intreating him to returne againe to her and his children. But when shee saw her womanly arguments and vaine scribling did no good, at last shee in all earnest manner desired him to meete her in some City within the territory of the Venetians, not farre from the kingdome of *Naples*. To this motion *Galeacius* yeelded: and thus the husband and wife promised to meet; but the ends that they aymed were divers. shee hoped by her flattery and faire speeches, her teares and lamentations, to winne her husband home againe: on the other side he was much more busie in devising how he might perswade her to deliver herselfe out of the filth of Popery, and come and dwell with him. With these resolutions they both going forward, shee came to *Pisa*, to her father in law the Marqueese. Hee came from *Geneva* to *Lesina*, a city in *Dalmatia*. This *Lesina* is distant from *Vicum* an hundred *Italian* miles by water; and standeth iust over against *Vicum*; and the sea called the Venetian gulfe lyeth betwixt them. *Galeacius* here abode and expected his wife: but at that time shee came not as shee had promised, and hee expected. Yet hee could never learne the cause of her staying at that time, nor what it was that moved her so to disappoint him; yet though shee came not herselfe shee sent two of her eldest sons to their father; whose sight was most welcome, and their company most comfortable to *Galeacius*: but one way it grieved him the more; because the sight and com-

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pany especially hee had taken so long a journey: therefore sending them soone after home againe, he went away sorrowfull to *Geneva*. Where hee had rested but a few daies, but another packet of letters came posting from his wife, beseeching him not to thinke much at her former negligence, and to vouchsafe once againe to come to the same place; where, without all faile, she would most gladly attend him, and solemnly vowed with large protestations shee would not disappoint him. The request was very unreasonable, and it was a hard case for *Galeacius* thus to spend his time, and weary his minde and body in so long and dangerous journeyes, and to so little purpose as hitherto hee had. Notwithstanding, one thing moved him to yeeld even to this motion also; namely, a perswasion that he had, that when he first forsooke his country, hee did not fully discharge his duty, in labouring to winne his wife to have gone along with him; by explaining to her the chiefe heads of Christian doctrine, whereby shee might possibly have received some taste, and so have taken some liking of true Religion; desiring therefore now if it were possible to make amends for his former negligence, he yeelded to goe. And so obtaining for his better security in going and returning a passport or safe-conduct from the high Court of *Rhetia*; hee departed from *Geneva* the seventh of March, in the yeare 1558. and came to *Lesina* in *Dalmatia*, over against *Vicum*: where hee had intelligence that the Marquesse his father, his wife, his children, and his uncles sonne (hee of whom wee heard before) were already come to *Vicum*, with purpose to have beene by that time at *Lesina* with *Galeacius*; but they could not, by reason that a mariner of *Venice* had broken promise with them, and disappointed them: by reason whereof, and of other danger of the sea, they could not as yet take shipping, nor durst venture over the water. Whereupon *Galeacius* not enduring patiently so long delayes, resolved to goe himselfe over to *Vicum*. Such was his faith in the Lord, and his love to his friends, that hee respected not the imminent danger; but constantly relyed on the Lords protection; knowing that no fleshly affections drove him to this journey: but a sincere zeale to Gods honour, and the soules health of his kindred, and the discharging of his owne duty unto them; whereunto he was perswaded that hee had a speciall calling.

CHAP.

Chap. XXI.

Of his arrivall at Vico, his fathers chiefe house, and his entertainement there: and what meanes were used to seduce him: and how his wife refused not onely to go with him, but even to lie with him, because he was an heritike: being thereto, as she said, commanded by her Confessor.

AND so arriving by Gods mercy on the coast of *Italy*, not farre from *Vicum*, he gave intelligence of his approch to his father the Marquesse; who presently sent his children to meete their father: and all his retinue to attend him into the castle; at whose entrance, it cannot be expressed how great joy was in all that house and noble family; and how all the Nobles and Gentlemen of his kindred and acquaintance rejoyced at his returne; and beganne to cheere up their hearts with a new hope which hitherto had beene cast downe and oppressed with griefe and dispaire. But above all other his wife (Madam *Victoria*) surpassed in joy and new conceived delight; hoping she had now recovered her most deere Lord and beloved husband, the onely comfort and the sweet solace of her life. All (but *Galeacius*) exceedingly rejoyced at this meeting here; though indeede it greatly joyed his naturall affection, to enjoy the company of his friends, so many, so neere, and so deere unto him: yet his joy was tempered and allayed with a certaine doubting feare which ranne in his minde night and day. For the wise Gentleman well foresaw, that the fruition of that pleasure was but to last a while, and soone would have an end; for the end of his comming was not that which they imagined: and every day new matters ranne in his head; the consideration whereof did not a little trouble him. Hee hath often since discoursed unto his friends, that all those dayes he lived in continuall feare, to bee suddenly apprehended, and cast into some filthy prison; where hee should spend his dayes in languishing and lamentations, without any solace of his friends: yet and be utterly debarred of the comfortable reading of Gods holy word, but returne to the matter. At his first arrivall here was entertained with much joy on all sides, and many cheerefull countenances and kinde welcomes. But alas, within a few dayes all this mirth and joy was turned into teares and lamentation, and unmeasurable griefe: for when once hee had opened to his father the Marquesse his constant purpose to persever in the trueth of that Religion hee had begun to professe; and

that hee would rather die in the defence of it, then be drawne from it; then alas, what sighing, what crying, yea what dolefull lamentation did it move in them all! But then let the Christian reader judge what a troubled spirit and wofull heart that good man had in this so fearefull a combate betwixt the grace of God and his naturall affections; and what a torment it was unto him, to see them all so neere and deere unto him, labour to withdraw him from God; and to see his constancy in Religion so to grieve them, which was the joy of his owne heart. Yet taking up with himselfe as well as nature could, and comforting himselfe in his God, he afterward dealt with his wife in all loving and yet earnest manner that shee would follow him her husband, and delay no longer time, but come and live with him according as the law of God and nature required: which if shee would doe, hee promised her liberty of her conscience and Religion, to live as she would. But for his owne part, he told her aforehand, as she should after finde; namely, that hee was firmely resolved to live and dye in that Religion, which (by the hand of God leading him) hee had undertaken; and for the which he had forsaken country, kindred, and all those excellent and comfortable blessings of this life, which God had given him. Here I leave it to the reader, but especially to the hearts of such women, as being wives, doe truely love their husbands, to judge with what sobs and heart-breaking the silly Gentlewomen heard these words of her husband, whom shee now saw past all hope to be perswaded to stay with her; which she desired above all worldly things. Yet it appeares it was but in meere carnall and worldly respects, as the consequent shewed: for though shee loved him and desired his company never so much; yet being a wife, worldly, wilfull and indeed a right Papist, shee answered him plainely (though with many teares) that she would never goe with him to *Geneva*, nor to any other place, where was any other Religion, but that of *Rome*; and that she would not live with him, as long as hee was intangled with those heresies (as shee called them) whereby it appeares that shee was a carnal politike Papist. Shee loved him, but where? In *Italy*; and there would live with him, but not at *Geneva*: and why? for in *Italy* hee might advance her to the state of a Marchioness; in *Geneva* he could not: there shee might live with him a life full of all delights; but in *Geneva* a hard, base, and obscure life, and subject to many outward dangers and miseries. In which respects it was that shee was so instant upon him to stay with her. But the conclusion was, her desire was to injoy him and *Italy* both: but rather then shee should leave *Italy* and the delicacies thereof, shee chose plainely to forsake him, and to withdraw the duty of a wife from him. For it may in no case be omitted (which afterward hee imparted to

to ſome his intireſt and moſt inward friends) that ſhee even then and there denyed him that duty which a wife is bound to yeeld to her husband by the law of God and nature: that is, ſhee would by no meanes give him due benevolence, not conſent to lie with him as man and wife: and gave this reaſon; that ſhe was expreſly forbidden of her Confeſſor, under paine of excommunication, becauſe hee was an heretike. Where behold Popiſh Religion what it is, that can ſeparate man and wife for diſparity in Religion; and can diſcharge men and women from thoſe duties of marriage with which God hath charged them. How this monſtrous unkindneſſe and unwomanly anſwer pierced his heart, let any Chriſtian man judge, whom God hath honoured to bee an husband. Yet he overcame and even devoured all theſe tormenting griefes, and beare them with an invincible conſtancy and quietneſſe of minde. Yet hee purpoſed not to beare ſo great an injury for ever, but to redreſſe and helpe it if it were poſſible: and therefore hee further proceeded with her, and openly and plainely denounced to her, that unleſſe ſhe would yeeld him that matrimoniall duty, which by Gods law ſhee ought; namely to eate, and lie, and live with him; it would bee a cauſe to make him ſue out a divorce againſt her, and ſo procure a finall ſeparation; which if ſhe were the cauſe of, ſhee might thanke or rather blame her ſelfe, who withdrew her necke from the yoke of duty towards him which marriage required and which he for his part ſaid, he would never have done to her, though her Religion was ſo farre differing from his. Yet notwithſtanding hee ſaid, that ſhe firſt refuſing him, hee had then juſt cauſe to refuſe her, who had firſt by refuſall of that duty refuſed herſelfe as it were, and denyed herſelfe to bee his wife. And ſo hee concluded with her, that unleſſe ſhee would be his wife, he would no longer be her husband. This proteſtation no doubt, amazed and troubled her not a little, and vexed the womans minde; eſpecially for that he was and had alwaies beene ſuch a husband to her, ſo good and kinde, and every way ſo well deſerving, that ſhe loved him as her own eies (therfore more was ſhe to blame, that ſhe eſteemed him not as the light of her eyes:) but though this troubled her ſore yet it moved her not to her duty; ſo good a ſcholar was ſhe in this Popiſh learning, that ſhe would rather incur her husbands, yea Gods diſpleaſure than her Confeſſors; and rather breake their commandaments ſo holy and juſt, than his, which was ſo ungodly, and ſo unreaſonable: and it alſo leſſe prevailed with her becauſe ſhe imagined he would not ſo doe (though he ſpake ſo) but onely did it to feare her, and ſo infeare hereof to make her yeeld unto him.

Chap. XXII.

Seeing hee could not reclaime his Lady, hee resolved to returne to Geneva: and of the grievous temptations he endured: where hee tooke his last farewell of his father, wife, children, and friends: and of his heavenly courage, in bearing and passing thorow them all.

WHen therefore the good gentleman saw all things so farre amisse, that even his wife was against him of all other, and gave him a deeper wound than all other his friends; denying him that society and fellowship which the bond of marryage yeeldeth, and seeing that the time passed without any good doing, but rather to the increasing of griefe on all sides; hee therefore resolved to depart, and so calling his wife *Victoria* againe, hee iterated unto her his former protestation; and so bade her take it as his last warning. The dolefull day of his departing being come, he held on his purpose, and so entred into the chamber of his father the Marquesse to doe his duty unto him, and to take his leave: Who seeing his son thus past all hope of recovery, quenching his fatherly affection in fury and raging madnesse, like a frantike or desperate man, reviled him in most despightfull termes: and at last gives him his farwell with many a heavy and bitter curse. This so strange and extraordinary persecution, did this good gentleman suffer for Christs sake; and it is marvaile that it did not cause him to looke backe againe, and turne his course. But it was Gods doing that his father should use these extreame and violent curses, rather then to goe about to winne him by allurements and gentle perswasions: for hee hath often used to tell his friends, that his monstrous inhumanity and unnaturalnesse of his father did rather confirme and settle his minde; his nature being rather to be led than drawne, and rather to bee wonne by friendlinesse and faire meanes, then to bee urged by extremities. But God would have his servant to bee tried by both meanes: namely, the allurements of his wife and the menacings of his father. Thus God would purge him in the fire of all kinde of temptations. And thus by the power of Gods grace having passed thorow this fire, behold a hotter is to bee vouchsafed on. Departing his fathers chamber, with that burden of curses (which the Lord turned into blessings) he came into the great chamber, and so into the hall; where hee found his wife, his children, his uncles sonne (afore spoken of) divers noble gentlemen his kinsfolks, and some

some his ancient familiars and domesticke friends: all fraught with griefe, and making heavie cheere; nothing was heard but sighes, and sobbes, and cries; nothing was seene but teares and wringing of hands: his wife embracing him, and taking him about the necke, beseeched him in most loving and most pittifull manner, that he would have care of himselfe of her, and of all his children, and whole house; and not so willingly to cast them all away. His young children all upon their knees, with armes stretched out, and hands holden up, and faces swolne with teares, cryed unto him to have pitie on them his owne bowels; and not to make them fatherlesse before the time. His cosen and other kinsmen with heavie countenances and warry eyes looked rufully on him; and though for griefe they were not able to speake one word to him; yet every looke, and every countenance, and every gesture was a loud cry, and a strong intreaty, that he would stay, and not leave so ancient and noble a house in such woefull and desolate case. No words can suffice to expresse the griefe of that dolefull company, nor that lamentable departure that there was to be seene. Unutterable was the griefe on their side, and unspeakeable was the torment and temptation which the noble gentleman felt in this agony, when hee must either leave Christ Iesus or leave all these for him. but amongst and above all, there was one most lamentable sight, which would even have wrung teares from a heart of flint, Amongst all his children hee had one daughter, a towardly and goodly young gentlewoman of twelve yeares old, who crying out a maine and wallowing in teares, fell downe, and catching fast hold about his thighes and knees, held him so hard as hee could by no meanes shake her off: and the affection of a father wrought so with him, as hee could not offer with violence to hurt her; hee laboured to bee loose, but shee held faster; hee went a way, but shee trailed after, crying to him not to bee so cruell to her his childe; who came into the world by him; This so wonderfully wrought with his nature, hee being a man of a most loving and kinde affection; that hee hath often reported hee thought that all his bowels rowled about within him and that his heart would have burst presently, and there instantly have died, his childe so having him fast about the legges. But notwithstanding all this, he being armed with a supernaturall and heavenly fortitude, hee brake thorow all these temptations, and treading under foot whatsoever might hinder him from Christ, hee escaped out of this perillous battell a glorious conquerer; and so leaving that sorrowfull house and dolorous company, hee came with speede to the shore where presently taking shipping, he caused them to hoist up sailes towards *Lesina* with a turmoiled and distressed mind, one way, surcharged with

sorrow to remember the manner of his departure; another way surpriprized with joy to remember that he had escaped. And even as a shippe in a tempestuous sea, the boisterous waves tossing it up and downe is throwne about, sometime touching the cloudes, sometime plunged into the depth: So no doubt the noble minde of this young Marquesse was no lesse distracted with contrary cogitations; being as it were in a labyrinth of distempered affections: sometimes he could not but remember that lamentable estate wherein he left his father, wife, and children: hee often imagined he was still amongst them; he thought he heard them cry and call upon him; hee thought he still felt his little deere daughter clasping him about the legs and trailing after him; neither could he containe but breake out into teares; neither could hee for his life but often looke backe at that princely house, with all those goodly orchards, gardens, granges, fields, and territories: to all which he was heire apparant; yet all which he saw he must leave for Christs sake. But one thing pierced his heart to see his wife, and children, and other his alliance standing on the shoare; who when they could not speake to him, looked at him; and when they could not see him ceased not to looke after the shippe as long as it was in sight: neither could he refraine but with a wofull countenance looke at them againe as long as hee could discerne them; and withall he called to minde the bitter words and heavy farwell which the Marquesse his father gave him at his departure; all which cogitations running in his head, did doubtlesse wring from his sorrowfull heart many a deepe sigh and heavy grone, and many a bitter teare from his watry eyes: and yet notwithstanding all these, the spirit all strength and courage of his minde was constant and invincible. And even as a good Pilot in a raging sea, when clouds and darkenesse, thunder and lightnings, storme and tempest runne together, and tosse the shippe from wave to wave, as lightly as a ball from hand to hand; yet for all that he sits still at the helme, with undanted courage and markes his compasse; and by his courage and skill together keepes on his right and stedfast course thorow all the rage of sea and weather: even so this our true noble *Galeacius* taking hold of the holy and heavenly anchor; namely, a lively faith in Christ, and a stedfast hope in God; he surmounts the clouds, and fixeth those anchor-holds in heaven, and looking stedfastly with a spirituall eye, at the true load-starre: namely, Christ Iesus and the hope of eternall happines; he directs his course towards the same with an heroicall spirit, and heavenly resolution thorow the tempestuous waves of those fearefull temptations: and the ship that carryed his body, did not so fast transport him from delicate *Italy* towards *Dalmatia*, as the ship of heaveny

venly constancy and love of God withdrew his mind and meditation from all natural respects and worldly delights and made it mount aloft in holy contemplation. And thus the presence and grace of Gods spirit, having overcome the power of naturall affections; hee began to cheere up himselfe after this tempest: and first of all, bending the knees of his heart to the eternall father in heaven; he yeelded his Majesty most heartie thankes, for that he had furnished his soule with such a portion of his grace, as to withstand and conquer Satan in such a perilous battell: and for that hee had delivered him from the danger of Popish thraldome, from the inquisition, and from that perpetuall imprisonment both of conscience and body which the Popish Church would have brought him unto, had he not thus escaped their hands. Hee likewise prailed God unfainedly, that he vouchsafed to give him time, opportunity, and grace to discharge that duty to his wife the young Marchioneſſe, which at his first departure he had omitted, and which oftentimes he had with great griefe bewailed, and that hee had enabled him to omit nothing which might have perswaded her to have left *Sodome*, and to have undertaken with him this blessed pilgrimage towards the heavenly Ierusalem. The remembrance of these things much refreshed his troubled minde. It also much contented and satisfied his conscience, that upon that monstrous and undutifull behaviour of his wife towards him (spoken of before) he had made that protestation which hee did: namely, that he would use the lawfull meanes to bee divorced from her, who had first of all divorced and cut off her selfe from him, by denying that duty of love, which the wife may not deny to the husband, nor the husband to the wife: he perswaded himselfe that this protestation would worke well with her, and make her more conformable to her duty, when she had advisedly thought of it.

Chap. XXIII.

Of his journey home againe by Venice, and thorow Rætia, and Switzerland: and his safe arrivall at Geneva: and of the great joy he brought to the Church by his safe returne.

Reviving his troubled spirits with these cogitations, hee arrived at *Lesina* in *Dalmatia*, which is the countrey over against *Italy*; from whence hee passed in a very quiet passage, and calme sea to *Venice*: where he found many faithfull servants of God, and good Christians; who having heard afore that he was gone to *Vienna*, were exceedingly

afraid

afraid for that imminent and inevitable danger they saw he was in, either to have his conscience a slave to popish vanity, or his person a prisoner to popish cruelty; therefore they ceased not to pray for him night and day: and yet for all that they feared greatly what would become of him. But when now at last they saw him returne, both sound in conscience and safe in person; and such a glorious conquerer over Satan, and over so many strong temptations with which the world and naturall affections had assailed him: their feare was turned into comfort, their sorrow into joy, and they all glorified the Lord for him. And so after mutuall comfort given and received, hee departed from *Venice*, and travelled thorow *Rhætia* and *Switzerland*; where he visited the Churches of the Protestants, and comforted them greatly with his presence, and by telling them what great things the Lord had done for him: and so by the good hand of his God upon him, hee came in safety to *Geneva* the fourth of October in the yeare 1558. His safe arrivall brought exceeding joy to the whole Church there; but especially to the *Italian* Congregation: for his long absence had brought them into some suspence and doubt, not of any alteration of his Religion, but of some cruell and false measures to have been offered him by the deceitfull Papists. But when they saw him so safely returned, untouched in conscience, and unhurt in his person; and that he had passed so many pikes of temptations which they knew had beene pitched against him; they gave great thanks to the Lord for him. But when hee had discoursed unto them particularly the whole course of the proceedings: first, what a strong battery of temptations and assaults the divell and the world had planted against him, then how manfully he fought and withstood, and at last overcame them all; they fell into admiration of so rare constancy, and thought him worthy of all honour, to whom it is given (as the Apostle saith) to suffer so much for Christ and for Religions sake: and in all earnest manner they magnified the singular grace and mercy of God towards him, and towards the whole Church in him; which had not suffred his servant (this noble *Galeacius*) to be seduced out of the way of that holy calling whereto the Lord had called him; and who had delivered him from so subtle a traine, laid by the policy of the enemy Satan, to have intrapt his soule and conscience, by overturning him in the race of his Religion: and they all acknowledged that this noble and godly Gentleman found it verified in himselfe, which the kingly Prophet saith in the Psalme: *Because hee hath trusted in mee, therefore I will set him free: I will bee with him in his troubles, I will deliver him, and crowne him with honour*, and in another place, *hee that trusteth in the Lord shall never be confounded*. And thus the Church received a double benefit by

him

him: for first, his practice was an example unto them all of a most extraordinary and heavenly constancy in the love and profession of true Religion: secondly, the mercifull dealing of the Lord with him, was a notable confirmation of their faith, and an encouragement to them to persevere and stand to the trueth, with assurance that the Lord himselfe would stand by them.

Chap. XXIIII.

Certaine yeeres after his returne to Geneva, hee begins to feele in himselfe a necessity of marriage: hee delivers his ease to Calvin, who refused to consent: the matter is referred to the Churches of Switzerland, and by them he is resolved that he is free from his first wife, and may marry againe.

And thus with unspeakeable contentment in his owne conscience, and with publike joy and thankesgiving of the whole Church, he setled himselfe at *Geneva* in his former private and quiet life. Where after a few yeares he began to find in himselfe some reasons which perswaded him to thinke it needfull for him to live in the state of marriage: and therefore having thus long waited and expected a more wise and dutifull answer from his wife; and perceiving by her not answering, that she still persisted in that monstrous and unnaturall wilfulnesse, which her blinded Popish mind had formerly undertaken by the perswasion of her blinde and Popish guides; he therefore purposed to take such course for his remedy, as by the law of God and his Church should in that case seeme allowable: namely, to be divorced from her; who for her part had broken the bond and untied the knot of matrimonie. And first of all he imparted his minde and purpose to M. *Calvine*, and craved his godly and wholesome counsell in a case of so great importance. His counsell was first of all, that it was more convenient & lesse scandalous to the enemies of Religion, if he could abstaine. But the Gentleman replied, that the case was so with him, as he could not abstaine, and gave him many weighty reasons which drew him to marriage; and withall participated unto him some secret reasons: for the which he affirmed it was altogether necessary for him to marry. Holy *Calvine* as he was a man endued from God with sharpnesse of judgement, and a wise and discerning spirit: so he foresaw plainely that many would speake evill of the fact, others would take offence at it, some would plainely condemne it, and speake evill of Religion for it; and the rather because (as he truely said)

very

very few did rightly conceive the full truth in the doctrine of divorcement; but fewest of all would or could know the whole circumstance of this particular fact. He likewise wisely considered that the like president was seldome seene, especially in the *Italian* Church, whereof this Gentleman was a principall member, and of speciall account, both for his nobility, birth, and descent, and for his zealous love to Religion. All which considerations, with divers other, made reverend *Calvin* not too easily to subscribe to this purpose and motion of *Galeacius*. Notwithstanding, when the Gentleman urged him out of the word of God and good conscience: with arguments which he saw & confessed he could not sufficiently answer; therefore lest he should burden & trouble the conscience of so good a man, which alleadged for himselfe, that he was driven by necessity to that course; he yeelded thus farre to him: that if he would repaire unto the learned and reverend Divine *Peter Martyr*, and aske his opinion, and the opinions of all the learned and chiefe Divines of *Rætia* and *Switzerland*; and desire them seriously to consider of it (as in a matter of such moment, and of so great consequence, it was requisite) and then set downe their judgements in the matter, and the reasons moving them thereunto; hee promised that hee would also subscribe unto them, and most willingly yeeld unto him, what liberty soever they did allow him: alwayes provided, that he also should submit himselfe unto their censure, and stand to the triall of their judgements in this case. *Galeacius* most willingly yeelded hereunto, as who defired nothing, but that which the Lord by his word, and by the voyce of his Church, should allow unto him; and so taking the course that *Calvin* had advised him, he caused letters to be drawne and sent to *Zurich*, *Berne*, and other the Churches of *Switzerland*; opening the whole circumstance of the matter, and expounding the case truely and fully; and humbly craved the judgement of the Church in a case of conscience so great and doubtfull. The chiefe Preachers and most learned Divines yeelded to his honest and godly request, and assembled about it: the matter was much and long debated, and argued at large on both sides: and after mature deliberation, and sufficient consultation had; it was concluded and agreed on by them all with one consent, that hee might with safe conscience depart from that wife, which had first of all on her owne part broken the bond, and dissolved the marriage knot: and for the proofe of this their opinion, many causes and reasons were alledged and laid downe out of the Scriptures, Fathers, Councils, and out of the Civill law, which is the law almost of all countries in Christendome. All which (both their conclusions and their reasons) were put in writing, and are registred and safely recorded; and are kept to this day ready to be shewed to whomsoever

and

and whensoever need shall so require: for it was thought good by the Church so to doe; both for that the case was extraordinary, and would be sinisterly spoken of, and censured by many; who knew not sufficiently how it stood: and especially for the preventing of any slander or cavill, which the enemies might object against our Religion.

CHAP. XXV.

By publike sentence of the Church and judgement of the law, hee is divorced from his former wife: and after a time hee marrieth a French Gentlewoman, a widow of about forty yeares of age, himselfe then being about three and forty.

GAleacius having thus laid his foundation, proceeded further; but still with the consent of the Church, and observing the due forme of Law, and the ordinary course of Iustice in such cases, he craved publikely of the Magistrate that he might bee divorced, that is, that hee might be pronounced to be free and discharged from that wife, who had already cut off her selfe from him. The Magistrate considering the truth and circumstance of the case, together with the judgement of the Divines, whereunto also was agreeable the judgement of the Law, granted unto him, as by his advocates it was required; and so in publike Court, and by sentence definite, and irrevocable, he was divorced, and was pronounced to be free, and discharged of his former wife *Victoria*; and that it was lawfull for him and in his choice to live unmarried, or to marrie as hee himselfe would. After which liberty obtained, hee imparted the matter to his friends, and applying himselfe to thinke of another wife, he asked their advices in this point also. And herein he tooke that course, which generally men in the world take not; for in his choice he respected not so much wealth, birth, nor beauty, but onely to finde a fit companion of his life, and such a one, as with whom hee might leade that which remained of his life, in a comfortable contentment, in tranquility of minde and peace of conscience, that so hee might the more cheerefully serve the Lord, and waite for the comming of Jesus Christ. Which course of his is more to be noted, especially in so great a man, and so honourably discended; and the rather to crosse and controll the carnall and worldly courses, which men for the most part and women also observe in their mariages; respecting those things first, which should be last, and that last or not at all which should bee first and above all. *Galeacius* continuing this his purpose, and looking about for his choice,

the providence of God (which doth never faile his children, especially in so great matters) did offer unto him a fit opportunity. For so it was that at the same time, a certaine gentle woman of *France*, a widow came from *Roan* to *Geneva*, for true Religions sake, which she loved and professed, and for the love of it left her countrey, and came thither for liberty of her conscience. She was a matronly, and a grave woman, and well reported of for her modesty, honesty, feare of God, and for manifold good qualities: her name was *Anna Fremeria*, and was about forty yeares of age. All which circumstances *Galeacius* well observing, thought her a fit and convenient wife for him: and so with the consent & liking of other his good friends, he tooke her to wife, and married her the sixteenth day of January 1560. and in the three and fortieth yeare of his age; and they lived together many yeares after with much comfort one of another, and in an excellent agreement, being both of the same Religion, and of one minde; alwayes drawing in one yoke, and bearing one burden; dividing it betwixt them; whether it was joy or sorrow: so that the unquietnesse of life past, was now recompenced with a life full of all contentment; and so loving her, and being truely loved of her, they spent their dayes in all mutuall comfort, solacing themselves in their quiet and private life, and joying in the mutuall faithfulnesse and loyalty which one performed to another. Loe thus shall the man be blessed that feareth the Lord.

Chap. XXVI.

Of his course of life after his marriage: his frugality.

Now being married, he laboured to deliver and disburden himselfe of worldly cares; and therefore he prescribed to himselfe a sparing and frugall course of life; resolving to keepe himselfe within the compasse of his revenue, which although it was as much againe as it was afore, by his wives dowrie: yet by many other hindrances was farre lesse then heretofore it had beene. And first for his houshold his care was to have it as little as might be, and therefore for his service and attendance, he onely kept two maidservants: and for himselfe, he ledde his life in great sobriety, and in very meane estate, yet alwayes free from sordid baseneſſe, and alwaies keeping a seemely decorum; never wanting any thing that was necessary, nor having much that was superfluous. His attire was plaine and homely, but alwayes comely, cleane and handsome: and hee that in his owne countrey might have beene Lord of so many tenants, and commander of so many servants, did now walke the streets of *Geneva* alone, often not having the attendance of one man: yea hee would not disdaine to come himselfe into the market, nor-

His servants, but two.

His attire plain, but comely.

thinke ſcorne to provide himſelfe of neceſſaries: and ſometime would buy and carry home fruites, herbs, roots, and ſuch other things. And this courſe of life, together with liberty of true Religion, hee eſteemed greater happineſſe then the Marqueſdome of *Vicum*. And although by this courſe of life he could ſcarce be diſcerned from an ordinary man, and from the common ſort of people: notwithſtanding in his countenance appeared that gravity, in his geſtures, behaviours, and in his whole body ſhone that comely majeſty; as any wiſe man to have ſeene him, and well conſidered him, would have preſently judged that hee came of noble race; and that hee had beene fit for the greateſt imployments of the world: which alſo was ſo much the greater, becauſe that with his excellency of birth and perſon, and perfection of all gentlemanly behaviours was joyned true godlineſſe, and the feare of God, which of it ſelfe is of ſuch force as it is able even to honour him, who wanteth theſe worldly ornaments and outward perfections. How much therefore did it magnifie him who had it in ſo great a meaſure, and accompanied with ſo many true complements of gentry and honour? By all which it came to paſſe that ſo many parts of the chiefeſt excellencies meeting in that one man, made him to ſhine above other the members of the Church, even as the moon amongſt the ſtars. So that the *Italian* Church, though but little of it ſelfe; yet by the vertues and worthineſſe of this one noble gentleman, ſeemed to be compared with the whole Church of *Geneva*. And as he was a credit and honour unto that Church, ſo was he againe moſt honourably eſteemed of that Church: yea not onely of that Church, but of the whole Church and ſtate of *Geneva*: for not one Senatour nor Magiſtrate of the city, not one of the Preachers and Miniſters of the Church was to be found, which had not alwayes in their mouthes, the commendation of noble *Galeacius*: yea he was honoured and highly eſteemed of by them all, and it was hard to ſay whether he was more loved or admired amongſt them. In a word, he was loved of all men, looked at of all men, ſpoken of by all men, magnified and extolled, yea wondred at of all men; and though he knew not many himſelfe, yet all men laboured to know him. No publike meeting was, appointed, no ſolemne feaſt was made, whereto this our *Galeacius* was, not ſolemnly called: yea every man was deſirous of him, and happy was he that might have his companie: yea they thought their meetings graced, and their houſes honoured with his preſence; and in all aſſemblies the chiefeſt and higheſt roome was offered him: yea was thruſt upon him, though he nothing at all reſpected it. And although hee refuſed the name and title of Marqueſſe; becauſe, he ſaid, the Emperour had cut off his ſucceſſion, and depriued him of that honour becauſe of his Religion: notwithſtanding,

His humility and lowly minde.

Evidences of nobility ſhining in his actions and behaviours.

How greatlie he was eſteemed in Geneva.

They ſtill called him by the title of Marqueſſe.

do what he could, he was called by no other name all his life long, and that not by some few his friends and favourites, but by all sorts of men, even strangers themselves, and such as were not of his Religion. For all men thinking that he had injury to be deprived of his lawfull succession; therefore though they could not give him the living and estate, yet they gave him all they could, that is, the name and title. Such were his noble and gentlemanly qualities (besides his Christian vertues) that they wonne the love and liking of all men; and caused them to honour him farre above that he desired or cared for: yea every one laboured to shew any service or to performe any duty of love and kindnesse towards him: nay strangers themselves were desirous to see him, and were drawne into an admiration of him: insomuch as whensoever any of the nobility or Princes of Christendome, especially of *Italy*, did travell to see forreigne nations; and for the most part taking *Geneva* in their way (which place generally all travellers have a great desire to see) they would by no meanes omit to see and visit *Galeacius*. Thus did *Francis* and *Alphonsus* the young Dukes of *Ferrara* *Octavius* the Prince of *Selerum*: and thus did *Fernesius* the Duke of *Parma*, and divers other: who in their travell comming by *Geneva* entertained him in all the complements of courtesie and of honour, no lesse then if he had beene at *Naples* in his former glorie; or if he had still been a courtier in the Emperours Court, as heretofore he had been. In a word, no noble man, no Ambassadour, no great schollar, no man of note, of any forregne nation came that way, but presently they used meanes to have a sight of this noble Marquesse; and for the most part desired to have some company and conference with him: So that he was resorted unto continually by men of all sorts; as though hee had not been a private man, keeping a meane estate and dwelling in a little house: but rather as though hee had beene a great Prince in the Court, or one neere in place to the Emperour himselfe. But though all men desired his acquaintance and company, and he againe was not curious in that point, but courteous to all as occasion was offered: yet for the most part, his most familiar conversation was with the men of his owne nation: namely, with his countrie men the *Italians*, of whom there was a flourishing Church at *Geneva* at the same time; and which also flourished the better by his meanes, as heretofore hath been declared. Amongst whom though he behaved himselfe, it is doubtfull whether more civilly, or more humbly; yet for all that he was honoured of them all, and used more like a Lord than a private man: which although he in every respect deserved, yet by no meanes desired. And so besides all his worthy and excellent parts, his humble minde and friendly conversation made him more honourable. And to speake but truth

He was alwaies visited by strangers, and travellers, especially Princes and noble men.

His company and conversation.

truth of him, out of all question hee was not onely a good Christian, but (which is not alwayes seen a perfect and an absolute man: yea a man can hardly name any of those good parts and amiable qualities which for the most part do winne a man love in the world; which were not to be found in this noble gentleman. For besides his noble birth and princely education, his Religion and true feare of God, he was also humby minded, affible, courteous, and friendly to all men: hee was wise, discreet, of good conceit, and of an excellent speech and discourse. It would have delighted a man to have heard him speake; for as his memory was exceeding, good, so his naturall eloquence, his smooth stile, his easie, quiet and seemely delivery, made his speech to bee greatly commended of all that heard him. A man would have wondred to see how many even of the best sort would have laboured to have beene in his company, and as it were have catched up, and eaten his words from his mouth, when it pleased him to discourse of some of those exploits and adventures, which had fallen within the compasse of his owne knowledge: as of the Emperour *Charles* the fifth his voyage into Provence, and of his warres which he waged in *Gelderland*, against the Duke of *Cleve*, and of many other great affaires and speciall imployments. Neither was he only a fit companion for gentlemen and men of estate, but such was the mildnesse of his nature and disposition, that hee was also kinde and courteous to men of lower place, and most of all to the poore, amongst whom, if they were godly and honest he would converse as familiarly, as with his equalls, or with men of greater place. He was also of a free and liberall heart, no poore or distressed man did ever require his assistance, or crave his helpe, but presently he would reach unto them his helping hand, and relieve them by all meanes he could, yea the want of his former wealth and losse of his Marquesdome, did never grieve him, but when hee had not wherewithall to exercise his charitie, towards the poore soules of God: it was his joy and delight to be lending and giving to those that wanted, and in that respect onely hee often wished himselfe as great a man in *Geneva* as he was in *Italy*: but to his power and ability his good workes did farre exceed the proud and Pharisaical papists, who glorie in their workes, and will be saved by them. Prisoners and men in danger did often feele his bountie; he omitted not to visit his sicke brethren, and that most diligently: such as were poore hee relieved; yea the richest and learnedst of all, did think themselves in their sicknesses happy to have him with them; his presence and company, but especially his talke and Christian exhortations were so comfortable unto them. His ordinary exercises were these; every day he repaired to the Church and heard divine service, and missed not to bee present at prayers

His courte and affabi

His rare p fections.

His eloque and ability speech.

His mildn to his infe riours.

His charity to the poo

His good workes and charitable deedes.

His ordina exercises o Religion, like and pr vate.

With

with the congregation, especially he never omitted to heare the Sermons and the word preached; which hee did alwaies with wonderfull devotion and reverence to the word of God; for he iudged and esteemed the true happinesse of a man, and the only sweete and pleasant life consisted in living holily, in walking in Gods wayes, in meeting with Satans temptations, in bridling the corruptions of his nature, and in serving God truly and sincerely without hypocrisie: unto all which steps of happinesse hee thought he could never attaine, but by the preaching of the word; whereunto he also adioyned a dayly course of reading the Scripture; thus labouring out of the Scriptures to lay the foundations of his owne salvation, which he applyed to the profit and comfort, not of himselfe alone, but of many others with him.

particular personall ing.

Besides all this, for the love hee beare unto the Church, and the desire he had to doe all good hee could; he tooke upon him the office of an Elder in the Church, the duty whereof hee supplyed daily, carefully observing and inquiring into the manners and lives and professors; allowing and incouraging the good, and censuring the offenders, which he did with great care and conscience lest that scandals and offences might arise in the Church, whereby either the quiet and good estate of the Church at home might be disturbed, or the enemie might have any occasion to slander the profession of Religion. Neither stayed hee here, but beside this publike care and labour, hee also was daily well occupyed in more pryvate matters: for where ever hee saw, observed, or heard of any dissentions, suits in law, or controversies amongst Christian neighbours, hee was exceeding carefull to end and compasse them; and for that end, as he had a ripe wit and a good conceit and deepe iusight, so hee would imploy them all to the finding out the truth and state of the cause: and having found it, he would use all his authority, yea he would make himselfe beholden to men, on condition they would yeeld one to another, and live in peace. In a word, his whole course of life savoured of grace, and did shew him to be a sanctified man; yet doubtles he thought himselfe borne not for himselfe, but for God and for the Church: and hee thought no time so well spent, nor any businesse so well dispatched, as that wherein not for any gaine, or pleasure to himselfe was thought or obtayned, but only Gods glory advanced, his Church edified, religion maintaince, and the good worke of Gods grace confirmed in himselfe and others.

CHAP.

Chap. XXVII.

Being aged he falleth into a long and languishing sickenesse.

And thus he lived at *Geneva* many yeares, full of ioy and quietnesse, comforts and contentment; farre from all worldly ambition, and as it were forgetting what he was, and what he was borne to in this world onely respecting what he was to inherit in the world to come; and as he had begun so he continued in a loathing and detestation of all popish superstition, and impieties. But with this great quietnesse of minde and conscience there wanted not some outward and corporall vexations: for after his long peace, new afflictions, and stormes came upon him, whereby the Almighty would yet better trie him, and make his faith, his hope, his patience and perseverance to shine more gloriously; that so afterward hee might receive a more excellent reward, and a more glorious crowne. For first of all, he fell sicke of a grievous, doubtfull and dangerous disease, which had bred upon him by abundance of rheume, whereby hee became so short winded that he could hardly draw his breath; by force of such weaknes he was exceedingly tormented night and day: for the good gentleman was constrained oftentimes to sit up whole nights together, and was faine to be removed from roome to roome, and from one place to another, to see if by any meanes he might take some sleepe, which by the vehemency of this disease was almost quite gone from him This disease had growne upon him by reason of his many and long and sore iourneyes, which he had taken by sea and by land for his conscience sake: and of the great distempers and alterations of the state of his body which for his soules sake he had undergone.

Chap. XXVIII.

A new temptation assaults him: a Iesuite is sent from his friends in Italy to reclaime him, by offring him great summes of money, and to make his younger sonne a Cardinall: but he valiantly scorneth it all, and sends him home backe with shame.

But this languishing sickenesse did not so much afflict his weake and aged body, as Satan laboured by another device, and a new temptation to trouble and vex his righteous soule. For it came to passe that about the same time, when this disease had seazed upon him, there

came to *Geneva* out of *Italy* a nephew of his, the naturall ſonne of his owne ſiſter, with letters to him from his former wife *Victoria* the Marchioneſſe, as alſo from his eldeſt ſonne the young Marqueſſe: unto which letters this young Gentleman being alſo a ſcholler, added many words of his owne to little purpoſe; labouring to perſwade and allure him with much and vaine babling, that now at the laſt hee would acknowledge his error, and returne home againe to his owne country to his former Religion, and to his ancient inheritance, that goodly Marqueſdome. The principall cauſe both of their writing, and his comming ſo farre was this; becauſe that if hee would now at laſt returne againe, hereby he ſaid that out of all doubt he might advance his youngeſt ſonne *Charles*, either to the princely State of a Cardinall, or at leaſt to be ſome great Biſhop. For, ſaith hee, whereas your ſonne is now admitted into holy orders, and is) for his great friends and alliance, and for his ſpeciall towardlineſſe) inpoſſibility of ſo great preferment, your pertinacy and obſtinate perverſeneſſe, in following and defending a new found and upſtart Religion; and condemned (as he ſaid) by all the great eſtates of *Italy*, is the very hinderance of your ſons preferment. Theſe kinde of newes how highly they offended the holy and Chriſtian ſoule of this thrice noble *Galeacius*, who from his heart abhorred, and in his ſoule deteſted thoſe vaine and ungodly and prophane dignities in the popiſh Church; I leave it to be judged by the Chriſtian reader, and therfore having with much griefe of minde hard thus much of this unfavoury and unpleaſant meſſage, and not able longer to forbeare, he firſt of all tooke the letters, and before his face that brought them, threw them into the fire; and then briefely, but gravely, wiſely, and zealouſly he ſhaped him his anſwer by word of mouth; thinking ſo bad and baſe a meſſage unworthy the time and labour of writing. And firſt of all hee told him, that there could not have come to him more heavie and unwelcome newes of his ſonne than theſe: that hee was ſo blinde a Papiſt, that for the hope of this worldly advancement hee would venture the ruine and ſubverſion of his ſoule. And bad him tell his ſonne that he would hinder him in that ungodly courſe by all meanes hee could: and he ſaid, hee knew not whether it more grieved him to ſee the vanity of his ſons proceeding, then it rejoyced him that it lay in his power any wayes to hinder him in the ſame: Yea, ſaith he, know thou, and let that my ſeduced ſonne know, that you could have uſed ſcarce any argument unto mee ſo forcible to make mee perſiſt in my Religion, and to deteſt Popery, as this; that in ſo doing I may hinder my ſonne from the abominable dignities of the Popiſh Church: and therefore ſaith hee, returne my ſonne this anſwere; that in ſtead of helping him to theſe prefer-

ments

ments, I will pray forever to the Lord for him, who is the father of his soule and mine, that he would open his eyes to see the truth, and that he may have grace after the example of me his father to see the horrible superstitious idolatries and impieties of popery, and seeing them to abhor and detest them, and renouncing the vanities of all worldly pomp and honour, to direct his foot-steps to the Lord, and embrace his holy truth, and yeeld his soule and conscience obedient to the heavenly calling, and so become the servant and childe of the most high God: whereby he may aspire and attaine to the true and highest dignity, which is to enjoy the favour and comfortable presence of God, and his holy grace; to love God, and to be loved of him; and so at last to be advanced to that heavenly and eternall glory which is prepared for them, who in this world doe forsake themselves and their owne desires, that they may in true holinesse serve the Lord. With these and such like holy speeches he answered the disholy and dishonest demand of this carnall papist. But for all that this importunate and unreasonable Jesuite (for he was of that sect) ceased not to be troublesome to this noble gentleman; still urging him with fond and frivolous reasons, and pressing him with ridiculous arguments: as this especially for one; he promised him a huge sum of mony, if he would returne home: which saith he, lies ready at *Lions* for you, and the brokers and exchangers there are prepared to pay it. And he further assured him that if he would come againe into *Italy*, they had procured him liberty of his conscience and Religion at *Turin*: and there also (hee said) he should finde a great sum of money ready for him. But when this importunat fellow presumed to presse the good conscience of this resolute Gentleman with such base arguments, and began to weigh Religion in a paire of gold weights; then the noble heart of this holy Christian could not but shew it selfe moved, & therfore in a holy zeale and ardent love of his Saviour Christ Jesus, he cryed out, *Let their money perish with them who esteeme all the gold in the world worth one dayes society with Jesus Christ*, and his holy spirit: and cursed saith he, be that religion for ever, which shall wed men to the world, & divorce them from God. Goe home therefore saith noble *Galeacius*, take away thy silver againe, and make much of that drosse of the earth, together with your dregs of popery, lock them up together in the chest of your hearts. And as for me, know it, that my Lord and Saviour Christ hath made me enamored of farre more precious jewels and durable riches: but the heavenly constancy of this holy man, drove the frantick papist from his bias into an extream choller for he according to the nature of his Popes holy religion, thought that when all arguments had failed, yet money would have won him, and therefore seeing him so highly to scorne, and so disdainfully to contemne so great offers, he thought it very strange; and therefore seeing all

his labour left, and his best hold prove so weake, he fell from money to meere madnesse; and forgetting himselfe, and his duty, brak out into ill words, and reprochfull termes: But when the Magistrate was informed of it, and saw that this arrogant Papist durst so farre abuse the patience of so honourable a man, therefore by their authority, they forbad him the Citie (as the manner of that place is in such cases) and so this newes bringer had his pasle-port to be packing, and to goe home and count his silver, and there to bragge of his good successe; for hee now could say by good experience, that so much money as was enough to lead an hundred popish friers to and fro whither a man would, like Beares by the nose, could not touch the conscience of one Protestant, much lesse make him a papist.

CHAP. XXIX.

Being delivered from the importunity of the Iesuite: not long after, came a Monke, nimble witted and learned, a kinsman of his owne, who had a strong conceit that he could have reclaimed him: but he came too late, the Marquesse being dead before hee came.

AND thus it pleased God to deliver this sicke gentleman from this troublesome tempter, and this messenger of Satan which came to have buffeted him; but he buffeted him, yea and vanquished him, and Satan in him; and he might report at home, that he found the Marquesse sicke in bodie, but whole in minde, yea that he never saw in all his life so resolute a conscience, and so courageous a minde in so weake a body. And thus the Lord doubtlesse did in mercy to him, that being free from this disquiet companion, he might with more comfort and lesse griefe, beare the burden of his sicknesse, which now grew upon him more and more, and left him not till it made him leave the world, and till it had translated him from this his pilgrimage to his eternall rest; and till it had made him of a poore Marquesse upon earth, a glorious King in heaven. Whose death as it was wonderfully lamented of the whole Church for the unrecoverable losse they had of him: so it was a mercifull blessing, and a welcome messenger of God to him; for it freed and delivered him from many dorments of new temptations, which the divell had raised against him; for within a short time after his death, there came to *Geneua* a certaine Monke, a good scholar, a gentleman by birth, and neare a kin to *Galeacius*, who being puft up with monkish pride, and a conceit of his own ability for such an enterprise, thought so farre to have prevailed with *Galeacius* by his nimble wit and eloquent tongue, as to have perswaded him

him now at the last, either to have relinquished his Religion, or at least to have left *Geneua* and to have returned into *Italy* (where his vncle had beene lately Pope) that so by his presence and countenance, and the helpe of his great friends (which he had both in the Popes and the Emperours Court) his children might bee in more possibility of those high dignities and great places in the world, which they and their other friends aimed at: and for the attainment whereof, nothing so much hindred them as their fathers Religion, and course of life. But he returned home a proud foole as he came, and ashamed of his proud and insolent spirit; which perswaded him by his vaine babling he could have ouercome him whom he found when he came to *Geneua* to have ouercome the world, and all spirituall enemies, and now to be triumphing in the glory of heauen. And so leauing him and all other his popish and carnall kindred, gnashing their teeth for anger to see his admirable constancy; let us returne againe to our sicke gentleman, whose end now hasting on, will also hasten an end to this strange story.

Chap. XXX.

His long and languishing sickenesse grew and increased vpon him in such measure, as his paine was most grieuous; but hee bare it all with an heroicall and heauenly courage: so that it might manifestly appeare that euen the Lord from heauen did lend him strength; and as the torments and pangs of the disease increased, so his faith and patience and all heauenly graces shone in him more and more: so that it was most true of him which the Apostle saith, *though the outward man perished, yet the inward man was renewed daily.* His body pined away, but his minde and soule grew from strength to strength: and as a by-stander feeles not the paines of him that is tormented or racked before his eyes: so his soule and minde stood as it were afarre off, beholding the paines and torments of the body, and being vnoucht it selfe, did as it were laugh at Satan, sinne, death, and damnation; who by all their ioynt power could do no more, but onely to vexe and racke this poore carcase with bodily diseases, but were not able to touch the soule, to vexe the minde, or wound the conscience. If any man aske the reason why his minde or conscience were so quiet in this so great torment of the body: the reason was, for that his minde was imployed in holy meditations, as of the singular loue of God his father vnto him in Christ Jesus, whereby he assured himselfe vndoubtedly of saluation; of the manifold holy graces, wherewith God had adorned him: by the force whereof he had borne out so many buffets of Satan, had passed so many plagues of trouble, and come

away conqueror in so many fearefull fights, as had opposed themselves against him in his conversion. These guifts and graces of God he weighed with the crosses of his sickneſſe, and found them farre heavier; and hee compared theſe momentany and light afflictions, with that exceeding and eternall weight of glory, which he ſaid, he knew was laid up for him in heaven. Theſe and ſuch like meditations cheered up his ſpirit more than the force of his ſickneſſe could apall him.

But above all things he felt unſpeakeable comfort and ſweetneſſe in his prayers to the Lord; which he powred out moſt fervently, and with a zealous and faithfull heart: and would often ſay, that in the midſt of his prayers, his ſoule ſeemed to him to be even raviſhed out of himſelfe, and to taſte of the bleſſed joyes of heaven. So that the ſaying of the bleſſed Apoſtle was verified in him: *as the ſufferings of Chriſt abounded in us, ſo conſolation by Chriſt abounded much more.* In his ſickneſſe hee wanted no helpe of the Phyſicians, for they came to him out of all parts of the city, and willingly did they all doe their diligence about his body; whoſe ſoule they knew had Chriſt Jeſus to be the Phyſician for it. His friends alſo continually viſited him, who were of the chiefe men in the citie; and they were all welcome to him rich and poore: and it is hard to ſay, whether he received more comfort by them, or they more ſpirituall edification by him; his ſpeeches and behaviours were ſo full of patience, and ſo well ſeaſoned with all grace. All his friends performed to him what duty ſoever was in their power, but eſpecially his worthy wife did then ſhew herſelfe moſt loving and loyall; for ſhe was never from about him, and ſaw that he wanted nothing which the world could yeeld for the recovery of his health. But all was in vaine, for the time of his diſſolution was at hand, and he had runne the joyfull race of a moſt holy Chriſtian life; and now nothing remained but a bleſſed death. He might ſay as the Apoſtle did with much joy of heart. *I have run my race, I have finiſhed my courſe, I have kept the faith: from henceforth is laid up for mee a crowne of righteouſneſſe, which Chriſt the righteous judge will give mee, and to all ſuch as wait for his appearing.*

After few dayes the violence of his ſickneſſe was ſuch, as it overcame all power of phyſicke; ſo that it was manifeſt, that that bleſſed houre approached, wherein the Lord had appointed to accompliſh his owne good worke in him; therefore he ſequeſtred himſelfe from all care of his body, and from all worldly cogitations; he renounced the world and all in it, he tooke his farewell of his wife, & all his Chriſtian friends, and ſaid he ſhould leade them the way to heaven. He fixed all his thoughts upon his ſoule, and ſoule and all on the Lord in heaven: and cried to Chriſt Jeſus, that as he had fought him all his life, ſo he would now receive him

cknowledge him for his owne. And thus all his friends ſate about and as the Preachers and Miniſter, were occupied in holy prayers and reading of the holy Scriptures, and applying to him the heavenly conſolations of Gods word, in the performance of theſe exerciſes hee ended his dayes, wherein he had taken delight all his life long: and as he rejoyced in them in his life, ſo it pleaſed the Lord that he ſhould have them at his death. And ſo in the midſt of all his friends, in the preſence of the Miniſters, even in the ſight of them all, he peaceablie and quietly yeelded up his ſpirit, and rendred his ſoule into the hands of his mercifull God and faithfull Creator, of whom he had received it; who immediately by the miniſtery of his holy Angels receiving it as his hands, and waſhing it pure in the blood of Jeſus Chriſt, crowned it with the crowne of eternall and heavenly happineſſe. And thus this holy man was tranſlated from a noble man on earth, to bee a noble Saint in heaven: and of a Marqueſſe on earth in bare name and titles he was advanced to be a glorious and triumphing King in heaven: where hee now reignes in glory with that God whom hee ſo faithfully ſerved on earth. That God and mercifull father grant that all we that reade this admirable ſtorie, may be allured to take upon us the ſame moſt holy profeſſion, that this thrice noble Marqueſſe did; and may renounce and caſt off what ever in this world we ſee doth hinder us from the holy fellowſhip of Chriſt Jeſus; and ſtrengthen us that we may be faithfull to the end: that ſo wee may obtaine the crowne of life in that glory, where this noble *Galeacius* and all the heavenly hoſt of God Saints do wait for us. Amen. This was his life, this was his end: let thy life be like his, and thy heart walke in the ſame way; then ſhall thy ſoule die his death, and thy latter end ſhall bee like his.

O Lord how glorious art thou in thy Saints!

FINIS.